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ABSTRACT

This family life education teaching unit comprises 11 lessons whose primary purpose is to help Latino students, grades 5 through 8, identify cultural pride as a source of self-esteem. Student activities include the following: (1) describe how being part of a cultural group contributes to a sense of uniqueness; (2) identify cultural similarities and differences; (3) identify personal, familial and community qualities that contribute to cultural pride; (4) compare various ways culture is expressed in different kinds of settings; (5) explain how belonging to a cultural group contributes to one's sense of power and confidence; (6) describe how role models can enhance self-esteem; (7) explain how identification with a cultural group contributes to a sense of belonging; (8) define integration as it contrasts with assimilation; (9) explain the importance of accepting differences in a way to diminish prejudice and discrimination; and (10) identify ways to celebrate self through culture. Key components of each lesson include the following: (1) a Spanish "dicho" (proverb); (2) background and rationale; (3) teacher preparation; (4) time; (5) outline of activities; (6) procedure; (7) summary; (8) homework; and (9) student activity sheets. The appendices include the following: (1) Historical and Ethnographic Profile of Latino or Hispanic Ethnic Groups in the United States; (2) Latino Presence in the United States: Demographic Trends and Family Life Issues; (3) student workbook features; (4) a Spanish word list; (5) a glossary of special terms; and (6) a list of 20 references. (FMW)

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Latino Family Life Education Curriculum Series

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Cultural Pride

CURRICULUM UNIT

Ana Consuelo Matiella, MA

Latino Family Life Education Curriculum Series

Network Publications, a division of ETR Associates
Santa Cruz, CA 1988

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Preface and Acknowledgments

ETR Associates is grateful to the Carnegie Corporation of New York for the initial funding of The Latino Family Life Education Curriculum Series. The development of the first two units of the series—*Cultural Pride* and *La Familia*—marks the beginning of a long overdue and important educational process, one that we are committed to nurture and develop. As ETR Associates continues in the development of the Latino Family Life Education Curriculum Series, our hope and commitment is to genuinely represent the cultural richness of the population that it is intended for.

Author's Note

The term Latino has been chosen as the cultural identity label for this curriculum because this is the term that not only acknowledges our Spanish roots but also acknowledges our indigenous roots originating in the diverse cultures of Latin America and Africa. As Latinos, we have many things in common: our mother tongue, our Spanish ancestors, our strong sense of family, our respect for tradition, and an historical involvement and evolvement with Catholicism.

There are many different opinions and feelings about cultural identity labels, and I strongly encourage you to find out what your students and participants wish to be called. Use whatever term is most appropriate and reflective of the group you are addressing.

It is very unlikely that there will ever be agreement on one label for all Latinos. There are two main reasons for this. One is that although we have many things in common, we come from diverse and separate cultures and socio-political realities. The other is that we continue to assert our desire to preserve and respect our individual and unique cultural identities.

Cultural identity labels are very important, as important as a person's name. To effectively work with this population it is essential to be sensitive to each person's self-identity.

The author and ETR Associates wish to thank both the Core Advisory Group for its guidance and suggestions, and the National Review Group for its evaluation of the first draft of the curriculum units.

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Background to the Latino Family Life Education Curriculum Series

The Latino Family Life Education Curriculum Series was conceived by ETR Associates staff and leading Latino educators in response to a question asked by family life educators throughout the United States: "How can we begin to make family life education culturally relevant and appropriate for Latino students?"

The project that laid the foundation for the development of this series was the "Latino Policy and Program Guidelines Project" funded by the General Service Foundation in 1985. The goals of this project were to develop policy and program guidelines to assist school districts in providing culturally relevant family life education for Latino students, and to promote more informed decisions about sexuality and pregnancy as a crucial step toward reducing societal and cultural barriers to education and success of Latino youth in the United States. The project was developed in order to: (1) identify the issues of family life and sex education that have unique implications for Latino students; and (2) to develop a cohesive statement of policy and program guidelines for the successful adaptation of family life education to meet those needs.

At the outset of that project, ETR Associates staff conducted an extensive national search of family life and sex education curricula and materials in order to determine the resources then available to classroom teachers that were meeting the needs of Latino students. It was found that few materials addressed the cultural issues, and even fewer addressed cultural issues within a heterogeneous family life or sex education course. A review of the literature and curricula for bilingual education revealed little attention to family life education.

Subsequent to this national search, ETR Associates worked with Claire Brindis, DrPH, of the Institute for Health Policy Studies, University of California, San Francisco, and Manual Casas, PhD, of the University of California, Santa Barbara to research the relevant psychological, sociological, educational, historical and demographic literature on Latinos in the United States. A synthesis of their findings and the implications for teaching family life education to Latino students provided the basis for development of a program and policy guidelines manual.

ETR Associates also surveyed 80 California schools with high populations of Latino students in order to identify how schools were adapting family life education materials for Latino students. Interviews were held with individual teachers, parents and students

to ascertain the needs of Latino students in family life education. That survey revealed that only three schools in California had even attempted to adapt family life curricula to the needs of Latino students.

An advisory committee of eleven leading Latino family life educators was formed to provide expert guidance on the development of a manual of policies and guidelines and the identification of critical issues affecting the family life education of Latino students. After a review and compilation of the national search results, site visits and surveys of school districts, the Advisory Committee identified the critical issues most important in the provision of family life education to Latino students and made recommendations.

Three recommendations that were deemed as having the highest priority laid the foundation and conceptual framework for the Latino Family Life Education Curriculum Series. They are as follows:

1. Participatory classroom activities used in family life education classes should reflect the culture, background, situations and language of the student audience.
2. Teachers in predominantly Latino classrooms need additional materials, training and preparation in order to feel better able to teach Latino students in a more culturally sensitive manner.
3. Family life education for Latino students should include information and activities that address four content areas: (1) Cultural Pride; (2) The Family; (3) Effective Communication; and (4) Self-Esteem. It is these four content areas which form the core of the Latino Family Life Education Curriculum Series.

The final step in the above-referenced project was to compile findings from the California survey and site visits, the work of Drs. Brindis and Casas, the Advisory Committee and ETR Associates Project Coordinator Nancy Abbey, into a manual and summary report. The summary report is entitled "Family Life Education for Latinos: Practical Guidelines for Schools." Selected materials from the summary report are provided in the Appendix section of this curriculum unit.

A special thanks to the members of the Policy and Program Guidelines Project Advisory Committee and ETR Associates staff is in order.

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Introduction to the Latino Family Life Education Curriculum Series

For decades educators have been struggling with the challenge of how to make school curricula more appropriate and relevant to Latino students. A rise in teenage pregnancy rates and poor academic performance, often resulting in disproportionately high drop-out rates, attest to the difficulties we have in meeting the needs of Latino students.

Those of us who are charged with educating Latinos know that a compelling need exists to provide greater and more positive opportunities that will empower students to overcome some of these barriers to their success.

The Latino Family Life Education Curriculum Series was developed in order to strengthen Latino students' self-esteem and self-concept and to begin to lay the groundwork for preventing high-risk behaviors. Family life education provides an opportune setting in which students can learn to develop skills and identify personal strengths that can improve the quality of their lives.

We hope that the Latino Family Life Education Curriculum Series can serve to make more treatable some of the problem issues that Latino students must confront in society.

The Latino Family Life Education Curriculum Series begins with two curriculum units, *Cultural Pride* and *La Familia*. *Cultural Pride* is the core unit and the first one developed. It sets the pace for the rest of the curriculum units and we recommend that educators use *Cultural Pride* as the lead unit. *Cultural Pride* is designed to strengthen Latino students' self-esteem at the roots of their identity, through a strong affirmation of family and culture. The second unit, *La Familia*, is designed to enhance students' self-esteem through the exploration of the family and affirmation of family strengths.

How to Use the Cultural Pride Curriculum Unit

Introduction

The *Cultural Pride Unit* was developed to provide teachers and others who work with Latino youth a way to strengthen the student's self-esteem through an affirmation of cultural pride.

Because it seems that many young Latinos and Latinas can readily adapt to the mainstream culture it is sometimes easy to lose sight of the need to reinforce cultural pride in them. But, because of the strong desire on the part of most Latinos to retain their original cultural identity, it is especially important for educators to recognize and support this desire in their students.

A recent study by the Ford Foundation (Ford Foundation, 1984) states that Latinos hold on to their cultural identity more tenaciously than other ethnic groups. These cultural identities are reinforced in many ways. The frequent movement of Latinos between Mexico and the United States, the migration and return of Puerto Ricans between the island and the mainland, and the continued exodus of other Central and South Americans seeking refuge from various socio-political and economic crises all serve as ongoing cultural reinforcements. The most important factor, however, is still the strong desire to retain cultural integrity.

It is important for this desire to be supported and reinforced by teachers and other educators to affirm in Latino students that having a strong sense of cultural pride contributes to a strong sense of identity and self-esteem.

It is the primary purpose of the *Cultural Pride Unit* to help students identify cultural pride as a source of self-esteem.

Objectives

The student:

- Describes how being a part of a cultural group contributes to a sense of uniqueness.
- Identifies cultural similarities and differences.
- Identifies personal, familial and community qualities that contribute to his or her cultural pride.
- Compares various ways culture is expressed in different kinds of settings.
- Explains how belonging to a cultural group contributes to one's sense of power and confidence.
- Describes how role models can enhance self-esteem.
- Explains how identification with a cultural group contributes to a sense of belonging.
- Defines integration as it contrasts to assimilation.
- Explains the importance of accepting differences as a way to diminish prejudice and discrimination.
- Identifies ways to celebrate self through culture.

Key Components

Following is a brief explanation of key components of each lesson in the *Cultural Pride Unit.*

Spanish Dicho - A Spanish saying or proverb that sets the tone of the lesson. (Dicho is more fully explained below under Special Features.)

Background and Rationale - An introduction to the content and purpose of the lesson.

Teacher Preparation - Directions for the teacher about steps that have to be taken before the lesson can be implemented.

Time - An approximation of the amount of classroom time the lesson will take.

Outline of Activities - An overview of the activities and the materials needed to teach the lesson.

Procedure - Step-by-step instructions describing how to teach the lesson.

Summary - An explanation of what the lesson was intended to teach and an opportunity for asking questions and reviewing the lesson.

Homework - Suggested homework assignments designed to reinforce classroom activities (optional).

Student Activity Sheets - Worksheets designed for each lesson.

Special Features

Throughout the curriculum series we have purposefully used established and accepted ways of conveying important values and messages in Latino cultures. The main reason for this is to acknowledge that there are traditions and characteristics in Latino families and cultures that are inherently useful and empowering.

Cultural Pride relies on two very traditional and accepted Latino methods of conveying information: *dichos* and *cuentos*. Other special features explained in this section are Spanish language usage, the *papel en la pared*, special terms and visualization exercises.

There are some elements that appear only in the student workbook and not in the body of the curriculum unit. These are explained in the section Student Workbook Features.

Dichos

Dichos are sayings or proverbs that are commonly used to express and pass on values and beliefs in Latino families. Many a parental lecture has been concisely summarized by a *dicho*. Grandparents and older family members are often credited with passing on *dichos*. *Dichos* are presented to students as an established vehicle for learning cultural values. Each lesson begins with a *dicho*, and some have additional *dichos*, either in the text or at the end.

The *dichos* are used as a short introduction to each lesson, and tie in to the main message or purpose. It is recommended that the teacher make use of a "*dicho* board" and write the *dicho* on the board at the beginning of each lesson. A *dicho* board can be created out of butcher paper *(papel en la pared)* and put up in a permanent place in the classroom. At the end of the unit, students can review all the *dichos* presented in the course of the curriculum. Teachers are also encouraged to be creative with *dichos* and use them in other activities that seem appropriate to classroom needs.

Cuentos

Cuentos are legends or stories that are passed on from generation to generation and are very common in Latino cultures. They are also characterized as a traditional and accepted manner of teaching children about values, family and culture. *Cuentos* are used generously throughout *Cultural Pride* in traditional form, such as the story of Texcatlipoca in Lesson 4, as well as in the more nontraditional stories in Lesson 6. *Cuentos* are also an excellent way of seeking and encouraging family involvement. Teachers are again encouraged to use the *cuento* as a teaching tool in ways that seem the most appropriate to individual students' needs.

Spanish Language Usage

Spanish language is sprinkled throughout the curriculum in a way that is reflective of how Spanish is naturally incorporated into the daily lives of Latinos in the United States. Spanish words appear in italics, and are defined in the Spanish word list provided in the curriculum and student workbook appendixes.

Special Terms

There are some special terms with which students would not ordinarily be familiar. They appear in boldface in the text of the curriculum and are defined in the glossary of special terms in the curriculum and student workbook.

Papel en la Pared

The *papel en la pared* concept is borrowed from *Razalogía: Community Learning for a New Society* (Vargas and Martínez, 1984). Literally translated and used as a "paper on the wall," the *papel en la pared* appears in several lessons to illustrate visually to students the message of the lesson, and to increase student creative participation in the activities such as the Barrio Fantasy Mural in Lesson 10. The use of a teaching tool that has a Spanish name serves as another affirmation that the Latino experience has something to offer to students in their learning environment.

Creative Visualization

As part of the effort to encourage positive self-awareness in students, we include several visualization exercises. All of the visualization scripts are in Lesson 10. It is recommended that the teacher read Lesson 10 carefully before implementing and decide if it is possible to introduce the visualization techniques earlier in the curriculum. Visualization and relaxation exercises can be effective and fun but they also require practice. We recognize that these exercises can also be delicate and sometimes difficult to do, and we encourage teachers use their own good judgment when planning for them.

Adapting the Curriculum

Teachers, facilitators and other educators using this curriculum are encouraged to adapt and use it to meet the individual needs of Latino students. You are encouraged to take what you need and find useful and leave the rest. More important than content in this curriculum, is the process of encouraging students to develop confidence, identify strengths, build self-esteem and be proud of who they are and where they come from.

We encourage you to draw from the rich experience of your students to further enrich the activities of this curriculum unit and whenever possible improve this effort.

This curriculum was developed for Latino students in and out of school. We hope that other nontraditional educational settings such as alternative schools, migrant education programs, drop-out prevention and youth enrichment programs, church groups, mental health clinics and English-as-a-Second-Language (ESL) centers can use the activities and ideas that are provided in these pages to enhance their services to all Latino students.

Although this curriculum was developed specifically for Latino students, we believe that students in multi-ethnic classrooms can also benefit from the activities. Not only does the curriculum provide the opportunity for non-Latino students to learn about Latinos, but also for students of all ethnicities to understand themselves better in the context of culture. We encourage teachers to adapt the curriculum, and extract those lessons which seem the most appropriate to the individual students' needs.

Groundrules

Below are general groundrules that are recommended for use with this curriculum. We suggest you review them carefully with your students before you begin the curriculum, and at any other time you feel it is necessary.

After you have gone over the groundrules, ask students to consider whether or not they can follow them. Are there any that should be deleted? Added?

Remind students that they have as much responsibility as the teacher for enforcing the groundrules.

- It is important to show respect for others. There should be no putdowns or making fun of others. All points of view are worthy of being discussed and respected.

- All questions are valid. (There is no such thing as a "dumb question.")
- It is all right for everyone, including teachers, to blush, feel embarrassed and not know the answers to questions.
- It is important to listen attentively and with respect.
- Everyone has the right to pass on activities or on answering questions they do not wish to answer. The teacher also may choose to answer certain questions individually with students.
- Be considerate of others. Don't talk while others are talking.
- Teachers and students alike should respect confidentiality. There should be no talking about class members' comments outside of the classroom. (Some teachers include in this groundrule that they will not be able to maintain confidentiality if what is shared is illegal or dangerous to the students.)
- Speak for yourself. Use "I Feel" statements to state your opinions or feelings.
- If you have a complaint about the class, come directly to the teacher to discuss it.
- Students are encouraged to share what they are learning in class with their families, while maintaining respect for classmates' personal comments.

Student Workbook Features

The student workbook contains all of the lesson *dichos*, student activity sheets, *cuentos*, stories, vignettes, a glossary of special terms and a Spanish word list. There are two additional features that are included in the student workbook that are not in the main text of the curriculum unit. They are the *¿Sabes Qué?* and three illustrated stories of traditional Latino celebrations.

The *¿Sabes Qué?* feature is intended to provide the student with another small bit of information that will strengthen his or her perception of Latino diversity and accomplishment. Each lesson contains at least one *¿Sabes Qué?* A composite list of all the *¿Sabes Qué?* is provided in the appendix section of the curriculum.

The descriptions of the celebrations are more in-depth narrations of the three illustrations in the workbook: *Día de Nuestra Señora de Guadalupe, Día de los Muertos,* and *Día de los Tres Reyes Magos.* These narratives are referred to in the caption that appears under each illustration, and are located in the appendix sections of both the student workbook and the curriculum.

The *Cultural Pride Student Workbook* is divided into 11 lessons. Each lesson begins with an illustration that reflects the content of the lesson, and an introductory page. The introductory page contains the lesson's *dicho*, a summary of the lesson and the *¿Sabes Qué?*

All the student material necessary to complete the lesson, including stories, *cuentos,* vignettes, student activity sheets and blank note pages, are included in each lesson of the workbook.

The appendixes section of the student workbook contains: a list of the *dichos* used in the lessons, the narratives of the three celebrations, the Spanish word list, the glossary of special terms and a list of references.

See Appendix C at the end of this curriculum for the above student workbook features.

Lesson 1
Differences

DICHO

Cada cabeza es un mundo.

(Each person's mind is a world unto itself.)
This *dicho* addresses respect for the uniqueness
of each person's way of being.

Background and Rationale

The purpose of this lesson is to begin to acknowledge differences and to emphasize that differences make us special and unique. The activities are intended to reinforce positive feelings about cultural and individual identities. By utilizing the ***papel en la pared*** and displaying some of the work done, positive feelings about the student as an individual and as a member of the class will be reinforced. (See use of *papel en la pared* in the section on "How to Use The Curriculum.")

The lesson begins with definitions of **generalizations** and **stereotypes**. The "Potato Activity" introduces the students to the concepts of differences and uniqueness. With

this activity students can begin to see that how we treat differences sometimes gets in the way of treating each other fairly. "Get to Know Your Partner" is an exercise that will help the students identify positive differences and unique characteristics in their classmates. The lesson ends in a positive way with the student completing the "My Partner Is Special" activity and writing one of the special characteristics of his or her partner on the *papel en la pared* for classroom display.

Teacher Preparation

Purchase a bag of potatoes, one potato for each student. Take three or four potatoes and cut holes in them or make them obviously different from the others. Obtain 4 or 5 large paper bags to put each group's potatoes in.

Prepare *papel en la pared* for the "My Partner Is Special" activity by cutting two large pieces of newsprint and labeling them. The newsprint should be large enough to accommodate the names and characteristics of all the students in the class. See example below:

My Partner Is Special

Partner's Name	One of the things that makes my partner special is...
Dora	...that she loves to read comic books in Spanish.

Time

Allow two 45-minute class periods for this lesson.

Outline of Activities

Activity	Materials Needed
Definition of terms	Glossary in student workbook
Potato Activity	One bag of potatoes
Get to Know Your Partner	"Get to Know Your Partner" student activity sheet
My Partner Is Special	*Papel en la pared*

Procedure

Potato Activity

I. Start this activity by introducing the student to the concept of **generalization**. Ask students if any of them know what it means to make generalizations. Provide the following definitions for clarification:

> A generalization is a statement or judgment that we make when we have only a limited amount of information about something. Making generalizations is a necessary part of thinking and reasoning. For example, we can make a generalization about moving cars: "A moving car can hurt us." We don't have to be run over by a car to arrive at that judgment. Generalizations are a way to categorize information so that we can make the right judgments about things. Although we make generalizations every day, we must be careful not to arrive at false or wrong generalizations about people. Making generalizations about people based on their race, culture, size, religion or any other characteristic that makes them different can keep us from relating to and learning from them.

To help students further understand, tell them that you are going to share a generalization with them and ask them if they agree with this statement: "All kids are alike." Encourage the students to state why this generalization is true or false. Other

examples you could use are "all apples are red," "all older people have white hair," etc.

Tell students that another term that is important to know for this lesson is **stereotyping**.

> Stereotyping is something that happens when we assign characteristics to people because they are members of a group instead of getting information from experiences with them as individuals.
>
> Stereotypes are learned generalizations about people that have become fixed in our minds.
>
> Holding stereotypes about certain groups prevents us from thinking and feeling about members of those groups in new and different ways and blocks us from seeing them as unique, special human beings.

2. Roll potatoes out of a bag and ask each student to take one, examine it and take 1 or 2 minutes to learn about that potato, looking at the size, shape, color, texture and any other special characteristic that the potato may have. After 1 or 2 minutes have students form groups of 5 or 6. Distribute one large paper bag to each group and ask them to set the bags aside for the moment. Instruct students to describe their potatoes to their groups. A student may want to tell a short story about his or her potato. The story might focus on the physical traits of the potato; i.e., it has a bruise on its side because someone dropped it, or it has many eyes and can see in all directions. Encourage the students to get as creative in their descriptions as possible and find something that is unique and different about each potato.

   After the students have had an opportunity to describe their potatoes, ask them to put the potatoes back in their group's bag. Then ask the class if they would agree with the statement, "All potatoes are the same." Spend time processing both negative and positive responses (i.e., yes, one can see how people would think that all potatoes are the same if we grouped them all together but not if we take a more careful look at each one as an individual). Next, have one of the students in each group shake the bag of potatoes so the potatoes are mixed up and have each student find his or her original potato. Allow 2 more minutes for each student to tell how his or her potato was different from the others.

3. Have students return to the large group and discuss the following:
   - What are some of the differences you found in the potatoes?
   - Even though they are different, they also have a lot of things in common. What

do they have in common?

- Just like potatoes, people also have ways that they are different and ways that they are alike. In what ways are we alike? (We all have fears, hopes, feelings; we all need love.)
- We also have differences, those things that make us unique and special. In what ways are we different? (Color of our skin, language, dress, family customs, individual life experiences.)
- How were the potatoes that were very obviously different from the others described? What happens when there is more than one difference? (Sometimes the more layers of differences that exist, the harder it is to be accepted and treated fairly and equally.)

Conclude this part of the lesson by drawing an analogy between potatoes and people and by reiterating that a statement such as "they are all alike" is a generalization, and it usually means that the speaker has probably not taken the time or thought to get to know the person he or she is talking about.

Taking time to know about people means learning about how we are different and how we are alike. Acknowledging and accepting differences in ourselves and others increases our ability to understand each other.

Get to Know Your Partner

1. Tell students that this part of the lesson is intended to illustrate how each one of us is unique and different. Explain that the "Get to Know Your Partner" student activity sheet will help them do that in pairs. Divide class into pairs and give out the student activity sheet. Instruct students to take turns asking the questions and to write the answers in the space provided. They will have an opportunity to share their impressions with the rest of the class.

2. After all the students have had an opportunity to interview their partners, engage the group in a discussion about their discoveries.
   - What interesting thing did they learn about their partner?
   - What did they learn about themselves?
   - What did they learn about differences?
   - What did they think of the exercise?

My Partner is Special—*Papel en la Pared* Activity

1. Ask students to take a few moments to think about one thing that makes their partner special and unique.

2. Tape the *papel en la pared* on the wall and ask each student to take turns writing on it. Ask them to write their partner's name on the left side, and on the right side to finish the incomplete sentence: "One of the things that makes my partner special is..."

Summary

Emphasize that all of us are unique and different in our own way. Tell the students that the examples on the student activity sheet and the ones written on the *papel en la pared* are just a few examples of how we are different and unique. There are many other things that make us different and special.

Tell students that the lessons in the *Cultural Pride* curriculum will offer other opportunities to see how we are different, unique and special. Reiterate the *dicho* for this lesson—*"Cada cabeza es un mundo"*—meaning that everyone's mind is different and there is a world in each person's mind waiting to be discovered and respected.

Student Activity Sheet

Get to Know Your Partner

Ask your partner the following questions:

1. What is your favorite thing to do?

2. What do you like best about yourself?

3. What makes you feel the happiest?

4. What is it about yourself that makes you feel unique and different from others?

5. Do you identify yourself with a cultural group?
   If yes, which one?

6. If you don't identify yourself with a cultural group, what other group of people do you identify with?

7. What is different, unique or special about your group?

8. What is it about your culture or group that makes you feel proudest?

Lesson 2
Cultural Coat of Arms

DICHO

Lo que se aprende en la cuna siempre dura.

(What you learn in the cradle you never forget.)
This *dicho* addresses the importance of learning values from your family.

Background and Rationale

The purpose of this lesson is to continue in the spirit of acknowledging differences and uniqueness from Lesson 1 and to begin the process of cultural self-identification. This lesson is also designed to break the ice and build positive group dynamics. Since this lesson is early in the curriculum, the teacher may need to help the students identify cultural characteristics. This is one of the lessons that we recommend be done both at the beginning and at the end of the curriculum. That way the students can see what the *Cultural Pride* unit has contributed to their cultural self-awareness and pride.

Teacher Preparation

Provide a hole punch and a cord or ribbon so the students can punch holes at the top of the activity sheets and tie their "coats of arms" around their necks. Provide colored pencils, crayons or markers for the activity.

Prepare the classroom so that students have ample space to move about.

Time

Allow one 45-minute class period for this lesson.

Outline of Activities

Activity	Materials Needed
Introduction to the Activity	None
Coat of Arms Activity	"Coat of Arms" student activity sheet

Procedure

1. Start the activity by providing a brief description of **culture**. Tell students that culture is the sum total of the way we live. It includes our beliefs, values and customs. Culture is something we have in common with other members of our group. In this exercise our culture will be represented by the country we identify with, by what we have learned from our families, by the foods we eat and by what we feel is important in life.

2. Tell students that they will each be developing a cultural coat of arms. Briefly tell students that in the old legends of knights such as King Arthur and his Round Table,

each knight had a personal coat of arms that identified who he was. The coat of arms was imprinted on his shield. The legend tells that as each knight came into court he would place his shield upon the wall in the great hall leading to the court room. Anyone coming into the hall could tell who was present at court by looking at the shields that were placed there.

Direct students to their workbooks and the "Coat of Arms" activity sheet. Tell students that they will convert their activity sheets into symbolic shields with their own cultural coat of arms. Tell students that they may use anything they want to symbolize their coat of arms. They can sketch or draw symbols, use different colors, words or any other technique their imagination produces.

3. Write the following on the board as you give the instructions (see "Coat of Arms" activity sheet):
   In Quadrant 1 - Symbolize a characteristic of a country other than the United States with which you closely identify.
   In Quadrant 2 - Symbolize something you have learned from your family that you feel is important.
   In Quadrant 3 - Your favorite food.
   In Quadrant 4 - What you would like your tombstone to say when you die.
   Use the scroll beneath the coat of arms for your last name or names.

4. Direct students to their workbooks for an example of a completed cultural coat of arms.

   Emphasize to students that they are not to spend a great deal of time trying to make an artistic representation. Ask them to try to finish the coat of arms in 10 minutes.

5. Instruct students to mill about the room without talking, looking at one another's coat of arms (about 5 minutes).

6. Divide class into smaller groups of 5 or 6 students and ask them to take turns explaining the symbols to their group members.

   Write the following questions on the board and ask students to use them to guide their discussion:
   - What is your identification with the country you symbolized?
   - What has this meant to you in your life?
   - What does it mean to you today?
   - How do you feel about what your parents taught you?
   - Do you believe in it for your own life?
   - In what ways has the selection of your favorite food been culturally influenced?

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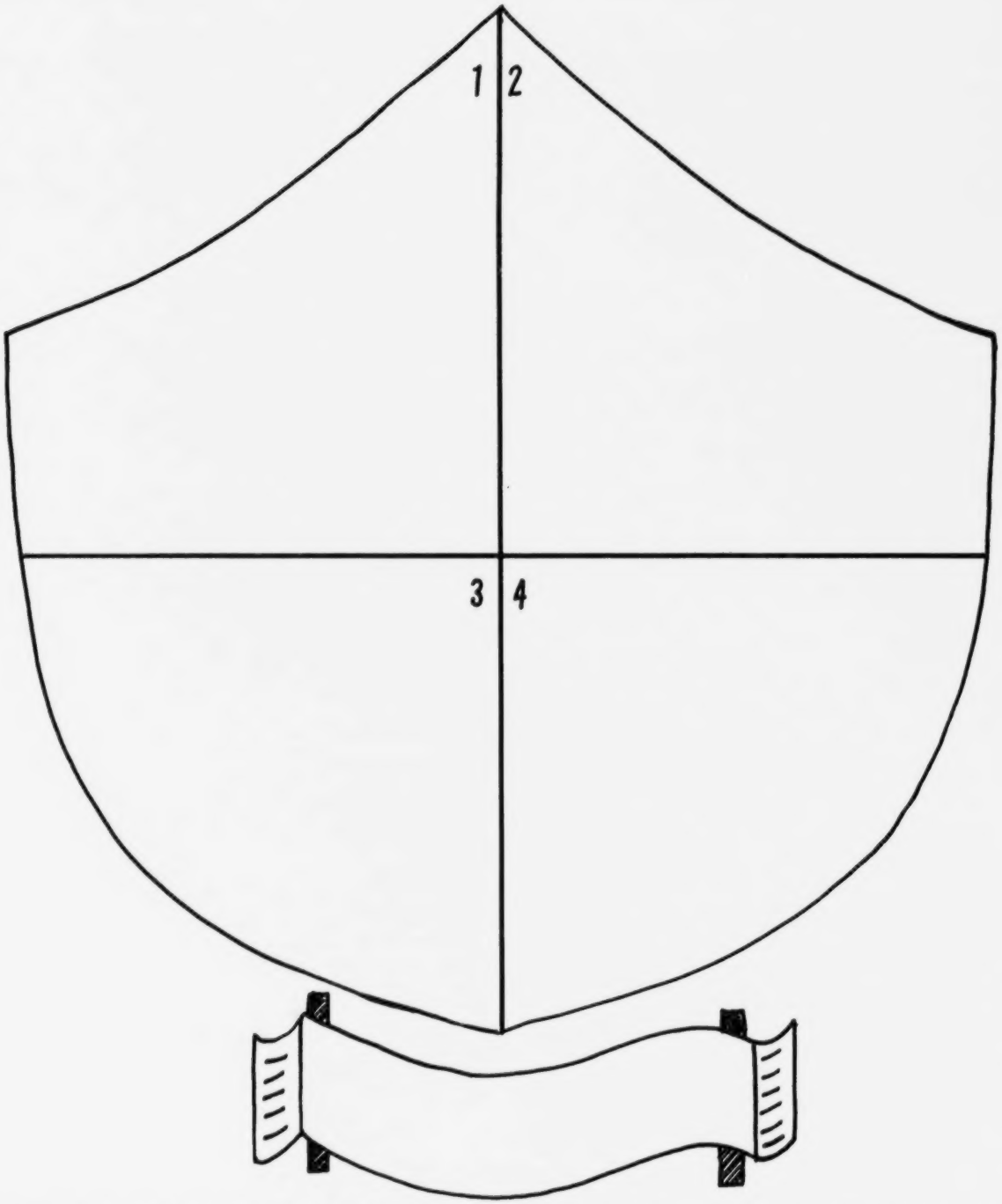
- Why does your tombstone say what it does?

7. Reconvene the larger group and ask students for feedback on the exercise.

Summary

Emphasize that throughout the lessons the students will be identifying sources of cultural pride. Close with the *dicho, "Lo que se aprende en la cuna siempre dura."* Our families are the main fountain of our cultural heritage; what we learn from them will be with us always.

Coat of Arms



Adapted with permission from *100 Ways to Enhance Self-Concept in the Classroom*, Jack Canfield and Harold C. Wells, Englewood Cliffs, NJ: Prentice-Hall Inc., 1976.

Lesson 3
Cultural Ties and Traditions

DICHO

Ni veas mal todo lo viejo, ni alabes todo lo nuevo.

(Don't look at everything that is old in a bad light
nor praise everything that is new.)
This *dicho* addresses the importance of being moderate in one's thinking about new vs. old things. It cautions against praising youth and new things above older traditions.

Background and Rationale

Lesson 3 is intended to begin to raise students' awareness of how culture is expressed in different cultures and families. The students will be able to recognize that there are different ways of expressing traditions and passing on values in different families.

This lesson introduces an ongoing activity—a weekly sharing of an object that symbolizes something in the students' cultures and/or traditions and celebrations that represent their cultures. This activity enhances cultural pride and promotes a sense of connection with others past and present.

Teacher Preparation

Prepare for this lesson by bringing to class 4 or 5 objects that represent your own culture and others that are represented in your class.

Bringing objects that represent the teacher's background is important because it gives the teacher the opportunity to share of herself or himself with the group and model how the sharing will take place.

Time

Allow one 45-minute class period for this lesson.

Outline of Activities

Activity	Materials Needed
Cultural Ties and Traditions	Cultural artifacts or objects

Procedure

Cultural Ties and Traditions

1. Start the lesson by listing all the cultures that are represented in the class. After listing the different cultural groups, tell students that one major way culture is passed on from generation to generation is through observing traditions and celebrations.

2. Ask students for an example of an American tradition or celebration that is unique to North American culture.

One example of an American tradition is Thanksgiving Day. This

is the time of year when Americans celebrate a tradition that is unique to American culture. Ask students to fill in the details of this holiday.

One example of a Latino tradition is the *quinceañera*. Ask students if they know what a *quinceañera* is and allow the definition to come from them.

A *quinceañera* is the celebration of a girl's 15th birthday. It represents the passage into young womanhood and traditionally signified the time when a girl could start dating, having boys visit the family home, going to dances, etc. Some families have great formal celebrations and some have small gatherings with lots of food, music and dancing. Large or small, the tradition of the *quinceañera* is used to pass on important cultural values to some Latina girls in the USA and prepare them for womanhood.

Refer students to their workbooks to read examples of three different Latino celebrations: *Día de Nuestra Señora de Guadalupe*, *Día de los Muertos* and *Día de los Tres Reyes Magos*.

3. Bring out the objects you collected and pass them around the room. Discuss the following characteristics for each object:
   - What it is and what country it is from.
   - What culture it represents.
   - What it's used for.
   - What it symbolizes.
   - What valuable aspect of culture it represents.

4. Tell students that we can learn a lot about our cultures by learning more about **cultural artifacts**. Some are functional, i.e., a *metate* (a stone for grinding corn). Some are symbolic, such as a *medalla* (medal), or a *santo* (saint), a *veladora* (candle), etc. The important thing is that we can learn from each other how we are different and how we are alike by sharing things that have special meaning to us.

5. Tell students that as a once-a-week activity you will be asking two or three of them to select and bring to class an object that symbolizes something significant about their cultures. It can represent a tradition, such as a menorah for Hanukkah or flowers for a *quinceañera*. It could be an article of clothing, a musical recording, family photographs, postcards of countries of origin or anything else that illustrates their family's heritage and cultural lifestyle.

6. Tell students to be prepared each week to share their item and explain how it represents a valuable aspect of their culture.

Summary

Close this session by telling students that through this ongoing sharing of objects that represent their culture, they will continue to see some of the various ways cultural traditions are expressed and passed on in different families.

Lesson 4
Personal Power and Confidence

DICHO

La ropa limpia no necesita jabón.

(Clean clothes don't need soap.)
This *dicho* means that there is no need to be overly concerned about defending your position if you know you are right.

Background and Rationale

The story of Texcatlipoca (Tes-cah-tlee-po-cah) is an actual example of a cultural tradition—the ***cuento***—used to express positive cultural values. This *cuento* is intended to affirm in the student a sense of personal power and confidence and the good feeling we get when we influence others.

The heroine of the story, Xochitl (So-cheel), is a young girl who acts confidently and honestly in spite of her fear of facing up to a force that appears to be much greater than she. The courage to respond as confidently and matter-of-factly as she did to Texcatlipoca is an indication of her own self-worth and assertiveness.

A secondary aim of this lesson is to present information via a culturally relevant vehicle,

the *cuento*, in the context of Mexican lore. *Cuentos* are folk tales or legends that are passed on from generation to generation. We wish to reinforce that the Latino student's background offers relevant information about life that can affirm the student's worth and that this information is also worthy of sharing with others in our society so they can partake of its wisdom.

Teacher Preparation

Read story before class.

Write phonetic pronunciations and definitions of the following terms on the board:

Cuento (cu-en-toe) folk tales or legends that are passed on from generation to generation
Nahuatl (Na-wa-tl) language of the Aztecs
Texcatlipoca (Tes-cah-tlee-po-cah) smoking mirror in Nahuatl
Xochitl (So-cheel) flower in Nahuatl
Metate (Me-tah-teh) a stone for grinding corn in Nahuatl
Palomita (Pah-low-mee-tah) little dove

Time

Approximately one 45-minute class period.

Outline of Activities

Activity	Materials Needed
Read "Un Cuento: The Story of Texcatlipoca"	Student workbook
Discussion/ story summary	"Texcatlipoca" student activity sheet
Homework ideas	None

Procedure

Un Cuento (A Story)

1. Begin this lesson by explaining to students that the *cuento* of Texcatlipoca is a story based on an ancient Aztec legend that tells about the value of being secure in what we know is true even when someone is trying to overpower us. A *cuento* in the Latino cultures, as in many other cultures, is a traditional legend or story that is passed on from generation to generation. Sometimes these stories that are passed from generation to generation teach us about people's values; i.e., what they think is important in life, what they feel is right or what is wrong.

2. Read the *cuento* aloud to the students. Suggest that they close their eyes and try to imagine how the main character of the story, Xochitl, feels in the presence of Texcatlipoca. Encourage them to use their mind's eye to see the vivid colors of Texcatlipoca's costume and feel his power.

   After students have heard the story, discuss with them the notion of personal power and the importance of being able to express yourself.

   Point out Xochitl's strengths and how she demonstrated her own personal power by confidently stating her position in the midst of Texcatlipoca's anger.

3. When students have gained an understanding of the concepts in the story, have them fill out the "Texcatlipoca" student activity sheet.

   When students have completed their activity sheets, discuss the issues raised by the questions. Introduce the concept of personal power and explore with students some of the ways they can tap into their own personal power:
   a. being proud of accomplishments
   b. acting self-reliantly
   c. assuming responsibility easily
   d. tolerating frustration well
   e. feeling capable and confident in their relationships with others

Summary

Tell students that Texcatlipoca was considered to be one of the most powerful and most significant of the Aztec gods. The Aztecs' way of thinking about or understand-

ing the universe was to a great degree a response to the fear of forces of nature which were unpredictable and brought with them extreme changes. The process of worship usually centered around offering presents, uttering prayers and performing symbolic acts to persuade the gods to act on behalf of the people. The ability of Texcatlipoca to transform himself from a person to a spirit, from the moon to the sun, and to change colors, forms and sizes was evidence of how powerful he seemed to the people that believed in him.

The diverse Latino cultures are rich with legends of ancient gods, heroes and heroines and advanced civilizations. Many *cuentos* such as this can be found in Latino communities. *Cuentos* or legends are stories that are handed down from generation to generation and often have their roots in something that really happened years ago. The Latino *cuentos* are a very significant way of passing knowledge and values from generation to generation. Legends and *cuentos* are constantly changing; they mix and blend with what is happening in a community and change as the community itself changes.

By listening to legends and *cuentos*, we can gain valuable information about our culture and what is important to the people of our culture.

Follow-Up Activity

Have students act out the story in class if time allows.

Homework Idea

Family Legends

Ask students to interview a family member and bring in other family legends that are passed on from the country of origin (e.g., *La Llorona*, *La Torcoata*, *The Troll Under the Bridge*, etc.). Many of these have morals, like *Aesop's Fables*, and these can be discussed as transmitters of culture or ways values get passed on from generation to generation.

Un Cuento
The Story of Texcatlipoca
(From Mexico)

The legend of Texcatlipoca is an ancient one that is perhaps based on fact, but the storyteller who first told it was famous for her lively imagination and inventiveness. As with all legends, the listener can decide what kind of truth it represents (and thus add to or take away from its power).

The story you are about to hear is about one of the most powerful gods of the Aztec people. Texcatlipoca was everywhere and knew what everyone was thinking and feeling.

He was so powerful that at night he was the moon, watching over the earth. During the day he was a god with human form. In his human form he looked as fierce as he was powerful. He had white spots on his forehead, nose and mouth, and he wore two pendants on each ear, one silver and one gold. On his lower lip he wore an emerald with a bright blue feather on it. His headdress was of pure gold and it circled around and ended on his ear, signifying that he could hear all pleas and supplications.

He wore an enormous medallion around his neck that served as a protective shield for his entire upper torso. In his right hand he carried four magical arrows, signifying his power to punish evil deeds. In his left hand he carried a round shield of polished gold that was also a blinding mirror. In this mirror all things could be seen. Tied to his feet were 20 golden bells and a deer's foot, symbolizing his agility. His cape was a black and white net adorned with fresh flowers of every color.

Texcatlipoca had great power over the world. The people in the villages feared him greatly and tried to make him happy in thousands of ways. They built special places at street corners and crossroads where he could sit and rest when he was roaming the earth overseeing his lands. Every five days the villagers, knowing his love for flowers, placed fresh bouquets on the resting stones on the streets and at the crossroads. On one of these days Xochitl was walking to her aunt's house to take the old woman some healing herbs for her rheumatism.

Xochitl, a young girl of 12, knew the legend of Texcatlipoca but she had never seen him. She had heard the people in the village say that Texcatlipoca had the power to appear and disappear in different forms and sizes. She wasn't even sure if she believed the stories. Her grandmother had always told her that she should only believe that which was true. Xochitl usually didn't give Texcatlipoca much thought.

Xochitl's aunt lived on the other side of the river, so Xochitl had to walk several miles and cross a bridge and several roads to get to her house. On the way she noticed the beautiful and colorful flowers at the resting places at the street corners and crossroads. She thought about her sick aunt and how her aunt loved fresh flowers. She knew her aunt would be happy to receive a bouquet, so she decided to exchange some of her fresh herbs for some of the flowers on one of Texcatlipoca's resting benches.

She gathered up the flowers in both hands, closed her eyes and took a deep breath, inhaling their sweet scent. She always smelled flowers in just this way; this was her special way of smelling flowers. She let the scent flow through her, swirling inside her mind and her being. When she opened her eyes, she saw someone standing before her. She had never seen, or even imagined, anything like him in her life.

When he spoke, his amazing voice echoed around her. It didn't sound like a human voice at all.

"What do you think you are doing?" he thundered.

Xochitl felt a little afraid, but her voice was clear and strong when she answered, "I am on my way to my aunt's house to pay her a visit and take her some herbs. I saw all these flowers and decided to take her some to cheer her up. These flowers are always here, and when they dry up they are thrown away and new ones are put in their place. Here, do you want to smell them? They are quite fresh and the scent is so sweet! I left some of my fresh herbs in exchange for the flowers I took. The herbs are especially good for rheumatism."

But before she had finished explaining, he roared in his mighty voice, "Aren't you afraid of me? Don't you know who I am? I am the mighty God of the Moon, Texcatlipoca! I can see everything and I know everything! I know what is in your heart!"

Xochitl answered, in a clear voice, "I am Xochitl and I come from the village of Nogales by the river. But I guess you already know that since you know all things."

Texcatlipoca was so furious at her insolence that he almost disappeared involuntarily. Even mighty beings such as he have trouble controlling their tempers.

But Xochitl did not notice his rage because she had just thought of something. "The people in my village say that you can heal all people who are sick. Is that right? Because if it is true, then I would like to ask you to heal my aunt's rheumatism. She is old and very wise, but sometimes she is in a bad mood because it hurts her to work in her garden or do her washing by the river..."

Xochitl was interrupted by Texcatlipoca, who by now was in such a rage that he turned

into a lightning bolt and the earth shook with the force of his fury. Then he resumed human form, shaking the arrows and the brilliant gold shield he carried. The pendants in his ears and the bells on his feet clattered, and he roared at Xochitl, "Don't you know that I could strike you with my mighty shield and turn you into a *metate*? Aren't you afraid?"

Xochitl paused to collect her thoughts, and then she said, "Well, I have always heard that Texcatlipoca knows what is in everyone's heart and whether people have good or bad intentions. My grandmother always tells me that if I know who I am and my intentions are good, I don't have to be afraid. What do you think?"

And the rage left Texcatlipoca, because he knew that what Xochitl said was true. He sighed and sat down on the resting stone, taking his heavy shield off so he could sit more comfortably. Xochitl sat next to him and gave him some flowers, and he could see that her gift was made in friendship and not from fear. She admired his fabulous adornments and he explained their meaning. Then he said, "Where did you say your aunt lives?"

The girl turned to point in the direction of the road she was taking, and said, "In a little house just over the hill there. There are two chairs in front and a lovely garden." When she turned back, the god was gone.

Xochitl took her flowers and herbs and walked down the road toward her aunt's house. She got very excited thinking about the news she had to tell her aunt.

She thought to herself, "I am sure my aunt will say that I have a wonderful imagination, like she always does, and she will call me her *palomita* (little dove). And then she will say, 'Ay, *palomita*, what a wonderful storyteller you will be one day. Come here and let me braid your hair.'"

But Xochitl wouldn't mind, because she knew what had happened to her was true.

When Xochitl arrived at her aunt's house, she saw the most curious thing. It was her aunt, dancing out to greet her, her feet as light as air. She moved like a young girl!

"Ay, *palomita*, you'll never guess what happened!"

Student Activity Sheet

Texcatlipoca

1. Have you ever met someone who tried to make you believe he or she was much more powerful or important than you? How did you feel?

2. How did Xochitl respond to Texcatlipoca?

3. Why do you think Xochitl responded the way she did?

4. What do you think you can do to stand up for yourself in a positive way when someone tries to make you feel afraid or embarrassed?

5. What is something you have learned from an important person in your life who makes you feel strong and secure?

6. What are three things that you are proud of that you have accomplished recently?

This activity was inspired by: "The Story of Prince Krondak," *Self-Esteem: The Key to Your Child's Well-Being*, Harris Clemes and Reynold Bean.

Lesson 5
Cultural Factors

DICHO

Más vale doblarse que quebrarse.

(It is better to bend than to break.)
This *dicho* addresses the importance of being able to adapt to different kinds of situations.

A famous quote by Emiliano Zapata and one that addresses holding on to your convictions is: "*Prefiero morir de pie que vivir de rodillas.*" ("I would rather die on my feet than live on my knees.")

Background and Rationale

This lesson is about cultural factors and choices. The purpose of this lesson is to teach students that by becoming aware of how our culture influences us, we become freer to choose what we want to be and how we want to define ourselves.

Lesson 5 provides a more in-depth definition of culture and discusses the cultural factors that shape how we define ourselves. Students have the opportunity to identify the different factors that affect cultural self-definition and then apply the concepts of cultural factors to contemporary youth culture.

The student activity sheet on contemporary youth culture will also serve to acquaint

students with peer group influences. By understanding that there's a youth culture code youth are expected to adhere to, the students can become empowered to begin to look at choices.

Culture is defined as being alive and therefore constantly changing and dynamic. **Biculturalism** is presented as a strength, and special emphasis is placed on diversity and adaptability to different settings.

Final Note: As the students define culture for themselves and others, it is important to have them realize that it is very easy to form stereotypes of groups, but that it is important to see people as individuals and to be willing to let go of preconceived ideas about them.

Teacher Preparation

Read definitions and examples. Provide more examples that are specific to your students' ethnicity.

Time

Allow two 45-minute class periods for this lesson.

Outline of Activities

Activity	Materials Needed
Cultural Factors	None
Youth Culture USA	"Youth Culture USA" student activity sheet

Procedure

Cultural Factors

1. Provide students the following definition to help them understand that **culture** is the combination of many elements, ideas, attitudes and practices that members of a group share:

   Culture is the sum total of the way we live. It includes our beliefs, values, customs and guides for behavior that we share with members of the group of people we identify with. In other words, culture is like a road map that we follow to guide us in how we perceive and interact with the world. Because culture is ever changing, the road map is one that can lead us in different directions.

   Culture also includes the way we express ourselves through language, our ways of thinking and styles of communication, both verbal and nonverbal.

   Emphasize that we may live within more than one culture. For example, a Latino student may belong to the Mexican, Puerto Rican or Cuban culture and participate in his or her own cultural traditions, and may also be part of the contemporary North American culture. When a person functions in two cultural groups, we call that person **bicultural**.

2. Define briefly the meaning of **bicultural,** explaining that it is a person's ability to operate in two cultures. The bicultural person has the potential to be able to bridge that gap between two cultures; he or she can be effective in more than one setting. This strengthens a person's ability to live effectively and comfortably in different settings.

3. Provide the following examples of bicultural individuals:
   - The bilingual-bicultural lawyer who can help her people by informing them of their rights and can help them claim their right to a fair trial.
   - The bicultural social worker who can work in the *barrio* and help people who are in poverty, and can also be part of the decision-making team at her agency.
   - The Mexican-American diplomat who is now representing our country in Argentina.
   - The Puerto Rican pharmacist who can help educate her people about the pros and cons of taking some kind of medication.
   - The teacher who has decided that the best way to help Latinos is to teach and work with children.
   - As a final example, ask students to raise their hands if any of them ever go

somewhere with their parents or grandparents and interpret for them.

When students raise their hands, tell them and the rest of the class that they are beginning to act as advocates and mediators, as bridges between two cultures.

Note to Teacher: It's important to point out that, ideally, services would be provided in Spanish and other languages as well as English. The reality is that they are not and that many of us get called upon to translate and interpret for others, especially family members.

Conclude by stating that each person has many aspects of life that make up his or her culture. There are many factors in our own lives that affect our culture and how we define ourselves.

4. Write the following words on the board and explain to students that these are some of the factors that help us define ourselves and our culture. Whenever possible, state the heading and allow students to give you the definitions and explanations for each category.
Our Family—Family heritage, values and beliefs. Number of people in our family, family structure.
Sex Roles—Marriage customs, what is expected from boys vs. girls, how females and males relate to each other.
Youth-Age Roles—How we relate to older people, relatives, etc. How children are expected to behave toward their elders.
Income or Social Class—Expectations, how people of different classes relate to each other, parent's education.
Our Political Reality—Power and status.
Our Values and Beliefs—Behavior patterns, manners, customs, etc. Religion, how we think, how we act, how we "perceive" things.
Lifestyles—Whether we live in the city or the country, how long we've lived in the USA.
Language—Not just the language we speak but how we speak it, special words we use, tone of voice, loud or soft, etc.
How We Dress—We express ourselves by what we wear.

Point out that the factors that define ourselves and our culture vary from person to person. Even people from the same ethnic group will differ from one another on some factors while sharing others. It's also important to know that culture is alive and changing all the time. What you feel influences you today may not influence you tomorrow and vice versa.

5. Have students look at the factors on the board and choose three that they think

most influence who they are or what culture or group they identify with.

Tell students that as we grow more aware of what our own cultural influences are, and in the best of all possible worlds, we can hope to get to the point where we choose what we want to be. Emphasize that the important point here is the power of knowing what is influencing us so we can turn things around and pull our own strings.

6. Divide class into groups of three and instruct students to spend about 10 minutes sharing with group members the three factors they chose. It is important that students form cross-cultural/cross-gender groups so they can observe more similarities and differences.
   After the 10-minute discussion have students return to the larger group and discuss similarities and differences between and among groups.

Youth Culture USA
Mini-Study

I. Initiate this exercise by engaging students in a discussion about the youth culture in the USA. Use the following questions to frame the discussion:
   - Do you think there is such a thing as a youth culture?
   - What is the youth culture?
   - Does the youth culture in the USA have its own beliefs, values and customs?
   - Is all youth culture the same within the USA or do different groups have different ways of expressing their youth culture?

   Refer back to definition of culture and apply the definition to "Youth Culture USA."

2. Going back to the list of cultural factors that were discussed at the beginning of the class, choose three cultural factors from the list and ask students if they feel that kids/youth have their own way of speaking?
   - Dressing?
   - Thinking and acting?
   - Ask for other examples.

3. Introduce students to the concept of a **cultural code**. A cultural code is anything that communicates what cultural group you belong to.

   Tell students that they will get an opportunity to illustrate how youth in the USA communicate that they belong to the youth culture.

4. Instruct students to individually fill out the student activity sheet and write their answers in the blocks provided. When students are finished with their activity sheets, divide the class into four groups, one group for each area: dress, food, music, language codes.

   Instruct each group to appoint a recorder and representative whose job it will be to report to the larger group on the characteristics of each area. Each group should come to a consensus on 4 major characteristics per area.

5. After 10 minutes instruct students to go back to their original places for the presentation of the "Youth Culture USA Code."

   Each representative should present his or her list of factors to the whole class. Ask students if they had something on their individual lists that they feel should go on the class consensus list. Add any new factors to the list.

6. Guide the summary discussion with the following questions:
   - What did you find most interesting about this exercise?
   - Do you all agree that there's a set of unspoken rules or code that goes with being part of "Youth Culture USA"?
   - What happens when you don't know the code? Or what happens when you are new to "Youth Culture USA" and don't know this code has importance?

Summary

Tell students that the "Youth Culture USA" mini-study was meant to make cultural factors more real to them. By understanding that there's a road map that we unconsciously follow in order to fit in, we can start learning to choose where we want to be. Once you are aware of the code, playing by the code or following the road map becomes your decision. The important thing is to know that there is a code.
We used "Youth Culture USA" as an example of one kind of cultural experience that some of us go through. This is a cultural experience that is reflected by age and that usually lasts only as long as we are in that age group.

Being Latino, i.e., being Chicano, Mexican-American, Puerto Rican, Cuban, is a deeper cultural experience reflected by the rich spirit of our heritage, our families and ourselves. It is part of our heart and soul and not as likely to change when we get older.

Youth Culture USA

Code

Dress

If you wanted to communicate to others that you were part of "Youth Culture USA," **what would you wear?**

1.

2.

3.

4.

5.

Food

If you wanted to communicate to others that you were part of "Youth Culture USA," **what would you eat?**

1.

2.

3.

4.

5.

Music

If you wanted to communicate to others that you were part of "Youth Culture USA," **what music would you listen to?**

1.

2.

3.

4.

5.

Language Code

If you wanted to communicate to others that you were part of "Youth Culture USA," **what words would you use to show you really like something?**

1.

2.

3.

4.

5.

Lesson 6

Assimilation as it Contrasts to Integration

DICHO

Hay que bailar al son que nos toquen.

(One must dance to the tune that is playing.)
A summary of what Henry David Thoreau meant when he said, "If a man does not keep pace with his companions, perhaps it is because he hears a different drummer. Let him step to the music which he hears, however measured or faraway."

Background and Rationale

In Lesson 6, students have an opportunity to explore the difference between **assimilation** and **integration** and apply the concepts to their own lives. Six stories reflecting different assimilation and integration values are read and then discussed in small groups. When students return to the larger group, the teacher facilitates a summary discussion of what took place in the small groups.

Although the overall goal of the *Cultural Pride* unit is to promote the concept of integration, the stories and questions in this lesson are designed to increase the students' understanding of both integration and assimilation. The underlying message

of the activities is that of acceptance and respect for individual choices, whatever they may be.

The stories are intended for all students. However, we recommend that the small groups be composed of students of the same sex and that they discuss the stories of their own sex. We believe that students will better identify with characters of the same sex and learn from them. When students return to the larger group, boys and girls can compare impressions and conclusions.

Teacher Preparation

To prepare for the discussion, read the stories. Plan the lesson around all six stories, or select those that are most appropriate to your classroom needs and time constraints.

Time

Allow up to two 45-minute class periods for this lesson.

Outline of Activities

Activity	Materials Needed
Introduce unit by leading discussion on definition of terms	Glossary in student workbook
Read stories	Six stories: Tracy González Marisol Mendoza Claudia Tellez Rojas Fred Soto Diego Cortés Ruiz Enrique Capo Torres

Small group discussion	"Which Do You Prefer?" student activity sheet
Large group discussion	"Which Do You Prefer?" student activity sheet
Summarize lesson	None

Procedure

Introduction and Definitions

1. Start the discussion by asking students if they have heard of the terms **melting pot** and **tossed salad.** Ask for volunteers to define these two terms. Explain that melting pot and tossed salad are two terms used to describe how different cultures have become part of our country.

2. Tell students that the following definitions of these terms will be used for class purposes.

> **Melting pot**, or **assimilation**, means that all groups blend into one. What happens is that a cultural group, usually the **minority** group, takes on the attributes of the **mainstream** culture or the **majority** group. The minority group is expected to give up or let go of its cultural ties and traditions in order to become part of the pot. Sometimes, as part of the melting pot (assimilation) process, the majority group takes on certain attributes of the minority culture. More often than not, however, the minority group melts into the mainstream culture. (It's like making soup.)
>
> This expectation of cultural adjustment is what has historically taken place in our country. In the past, minority groups such as the Amish, Jews, Blacks and Latinos have made tremendous sacrifices to maintain their cultural identity and integrity. During the 1960s minority groups started asserting themselves, and their desire to keep their own culture peaked. More and more minority groups wanted to become "integrated" but not "assimilated."
>
> **Tossed salad**, or **integration**, means that groups or persons strive to become accepted as part of our society while retaining their

individual traits and integrity. The tossed salad or integration approach allows us to develop a culturally diverse society and enables us to acknowledge and respect the best of what different cultural groups have to offer.

Point out that people vary in their opinions about assimilation and integration. There are advantages and disadvantages to both. Emphasize the importance of respecting other people's points of view even if they differ from your own.

Six Stories

1. Prepare students for this part of the lesson by telling them that they will have the opportunity to read about how some Latino students feel about the melting pot and tossed salad concepts. Explain that they will read the stories individually, then discuss them in small groups. Have them read all six stories, allowing about 15 minutes.

2. After the stories have been read, divide the class into small groups of five or six students of the same sex. Explain that the boys are to discuss the boys' stories and the girls are to discuss the girls' stories. Hand out "Which Do You Prefer?" student activity sheets and tell students to go through each question as a group. They should appoint a spokesperson to summarize the main points of each story. The spokesperson will also tell the class how his or her group felt about the characters in the stories.

3. After student groups have completed their discussion, ask them to return to the large group.

Summary

Summarize this lesson by discussing the similarities and differences among the students in the stories. Help students list on the board what they believe to be the advantages and disadvantages of both points of view.

Remind students that although opinions about assimilation and integration may vary, what is most important is that the students feel okay about where they stand. Remind students of the importance of respecting the various points of view held on this issue. Emphasize that there is no right or wrong and that there can be great differences of opinion on this issue. Tell students it's important to look at their choices and identify what

fits them best.

Close by repeating the *dicho, "Hay que bailar al son que nos toquen,"* and emphasize the importance of respecting that every one of us "marches to the beat of a different drummer."

Homework Idea

Point out to students that very often parents and children feel differently about these issues. Ask the class how many of them know how their parents feel about the melting pot and tossed salad concepts. Ask students to take the stories and student activity sheets home and have a family discussion about the melting pot or tossed salad choices.

Tracy González

I don't like it when people call me Puerto Rican or Latina. I am an American. After all, I was born and raised here. I think like an American. I talk like an American and dress like an American.

When I call myself an American, some of my friends tease me because I have dark skin. I tell them "Americans come in all colors." It would be worse to go around speaking Spanish and calling myself a Puerto Rican. That would make me stand out more. I don't want to be treated any different from the rest of the kids.

I have heard of people who get discriminated against and I think discrimination is wrong. But I think that if we go around saying how different we all are, it's going to be worse.

My parents are so old-fashioned sometimes. I just don't understand them. They still speak Spanish at home and they still see themselves as Puerto Ricans. We have arguments sometimes and I ignore them. They don't understand that what I want is respect for how I feel about who I am. It's better not to talk about it with them. I love them but we just don't agree.

The way I look at it, we are in America, we are Americans and we should speak English. I wish all those people who call themselves Puerto Ricans, or Latinos or whatever, would be quiet. We would all be better off if we called ourselves Americans.

When people ask me what I want out of life, I tell them. I just want to be respected for what I am—an American. I want a good education, a good job. I don't want to be discriminated against.

Marisol Mendoza

I am a **Chicana** and I'm proud of it. Because of my cultural roots, I learned how to be close to and respect my family. My *jefita* (that's my mom) has worked hard for what we have, and although she seems old-fashioned to me sometimes, I understand where she is coming from.

My dad and mom are divorced now, but Dad is real proud of his heritage, too. He often says to me, "Marisol, never forget who you are and where you come from. Your mom is a full-blooded Yaqui from the State of Sonora, and I am a **Mestizo**. I came from an Indian mother and a Spanish father." I can see the pride in his eyes when he says that to me, and I can't help but feel it inside myself, too.

One of the things that both Mom and Dad insist on is that we speak Spanish. I used to get so mad at them about it, but now I know that they are right. I know that speaking two languages is going to open up a lot of doors for me someday when I look for a job. Sometimes I hear people saying that this is America, and we should all speak English. I disagree. I believe we should speak two languages if we can.

I am also proud of being an American. I was born here and think this is a great place to live. I am glad that my parents came here from Mexico to raise us as Americans. This is my country and, like my teacher says, I can be anything I want. Sometimes I really believe that and sometimes I don't. Although I have never been discriminated against, I know prejudice exists.

My mom says she wants me to feel rich and fortunate because I have two cultures rather than just one. I think she's right!

When people ask me what I want out of life, I tell them: I want to be respected for what I am—a Chicana. I want a good education and a good job. I don't want to be discriminated against.

Claudia Tellez Rojas

I'm proud of who I am. I was born in Central America, in a place called Managua, Nicaragua. Where I lived was special to me, even though I was too small to remember very much. What I do remember seems so wonderful that I wish I were there. It's the kind of longing that scares you.

I'm here in the USA now, and this is my home. But I will always belong in my heart and soul to the land of my birth. When people ask me where I'm from, I don't hesitate for even a second. The words come out of their own accord.

America is beautiful, but like everything else, it has its good parts and bad. I don't like it when people laugh at you because you're not this or that. Though it hurts my feelings, I don't care what they say. I only care about what I feel inside. I want to respect others because I would like them to respect me.

I'm proud of my culture, but I would like to learn the U.S. culture and accept it as it is. I hear talk about discrimination and I know it is wrong. I just want to better myself in this country and take advantage of what it has to offer. I don't want to be discriminated against.

This story was supplied by: Ms. Berta Capo and her students at the Little Havana Institute in Miami, FL.

Fred Soto

Before I tell you my story, let me tell you that my name is not Federico. My father calls me Federico because that was his father's name. My grandfather was a World War I veteran— Federico Soto Garcia. I have some old pictures of him in his uniform and he looks just like a war hero with all his medals.

I loved my grandfather but I don't like his name. I just want to be called Fred, thank you. My dad's always talking about how we are **Chicanos** and how proud we should be of our cultural roots. He grew up in the 1960s. I have a picture of him when he was in college. He is holding a sign that says "Boycott" on it. I'm not real sure about what it means. I think it has something to do with farmworkers but I don't know.

My mom says she feels guilty that her children don't speak Spanish. ("But they understand everything," she says.) It's true, when my aunts come over and they sit around and drink their *cafecito* (that's coffee) and they don't want us to understand what they are saying, they speak Spanish real fast. My sister Elisa and I still understand everything.

Anyway, my folks and I don't agree about this Chicano stuff. The way I look at it, I just want to be an American. I want to be an engineer. I want to work on the space program and I want to speak English. English is what we speak in this country and everyone in all the other countries wants to speak English too.

My parents and I discuss how I feel about wanting to be called an American and how they feel I should be called a Chicano. Dad tells me that there is still discrimination going on in this country. I think that discrimination is wrong, but I think it's worse if we go around calling extra attention to ourselves as "Chicanos."

Sometimes our discussions get pretty emotional and my mom puts her hand on her forehead and says, *"Ay, mijito"* (that means, "Oh, my son"). Then she usually tells me about my Mayan ancestors and where my grandparents came from. I really like listening to these stories because they make me proud of who I am. But I still say I'm an American.

Sometimes my parents try to understand. They look at each other and shrug their shoulders and say, "Maybe he'll change when he gets a little older." Who knows? Maybe I will change. For now, I just want to be called Fred, not Federico, and I don't want to call myself a Chicano. I want to be called an American.

When people ask me what I want out of life, I tell them: I just want to be respected for what I am—an American. I want a good education and a good job (in the space program). I don't want to be discriminated against.

Diego Cortés Ruiz

I'm proud of being a **Chicano**. The thing that I like most about being a Chicano is the closeness I feel with my family—*mi familia*. My family consists of not only my father, mother and three sisters, but also of about 20 other people—aunts, uncles, cousins and my three grandparents.

My other grandfather, my father's dad, passed away last year. The church was full of people who came from all over the state. My grandfather was a very good man. He loved to help others who were in need. He is the one that named me Diego. He used to tell me, "Diego is a very Mexican name. You should be proud of it." I am proud of it and I'm proud to call myself a Chicano.

I'll never forget the day we told my grandfather the meaning of the word Chicano. My cousin Marco was visiting us. Marco is a social worker in Los Angeles and the first Ruiz to graduate from the university. He told Grandfather that Chicano meant that you were proud of your Spanish and Indian roots and, at the same time, proud of being an American. You know what my grandfather said? "Well, if that is what a Chicano is, then I'm a 70-year- old Chicano."

My grandfather loved this country. He thought it was a great place to live. I love this country too, and I'm proud of being an American. I am also proud of being Diego Cortés Ruiz, an all-American Chicano. I guess I feel kind of lucky, because I have two cultures and two languages.

My cousin Marco says that discrimination still exists in this country and that some people don't feel okay about having two cultures. I think discrimination is wrong. When I hear about discrimination, I get real mad and upset.

Sometimes my friends at school disagree with me about speaking two languages. They say, "Why do you want to speak Spanish anyway? We are in the USA." I tell them I think we should speak as many languages as we can, and I feel lucky to speak two.

When people ask me what I want out of life, I tell them I want to be respected for what I am—a Chicano. I want a good job and a good education. I don't want to be discriminated against.

Enrique Capo Torres

My name is Enrique Capo Torres, and I'm from Miami, Florida. My friends call me Henry. I like the name Henry a lot better.

My parents came from Cuba with my two older brothers. I was born here in Miami. They wanted their sons to be free. Here we could get a good education and become somebody. My parents say that in the USA we can study whatever we want.

My parents like me to speak Spanish at home, but I find it very hard. I express myself better in English. My Spanish is not very good. I would like to speak better, but I'm not too worried because I was born here. I'm American. I feel American. Maybe I should say Cuban-American. I'm not ashamed of being Cuban-bred, but I have lived only in the USA.

Many of my friends feel more American, and many do not. That's OK because "to each his own."

What I want out of life is a good education, a nice job and a happy family. I don't want to be discriminated against. I want to be treated just like everybody else.

This story was supplied by: Ms. Berta Capo and her students at the Little Havana Institute in Miami, FL.

Which do You Prefer—
Melting Pot or Tossed Salad?

After you have read the stories, answer the following questions.

1. What do the characters in the stories have in common with each other?

2. How are they different?

3. Which character believes in the melting pot model?

4. Which character believes in the tossed salad model?

5. What do you believe in?

6. Why?

Lesson 7
Discrimination

DICHO

No hay mal que por bien no venga.

(Every bad thing is followed by a good thing.)
This *dicho* addresses the value of learning from the bad things that happen to us.

Background and Rationale

Unfortunately, a curriculum on cultural pride is incomplete without a discussion of **prejudice** and **discrimination**. This lesson is an extension of the Assimilation/Integration lesson, following up on the students' statements of "I don't want to be discriminated against." The purpose of this lesson is to define discrimination and prejudice and to discuss their possible effects on students' lives. It is our hope that with this awareness students can gain support from their peers, teachers and families and improve their ability to deal with discrimination and prejudice.

Teacher Preparation

Review general ground rules about respecting people's points of view, feelings and right to pass. Think of a time when you were the victim of discrimination and be prepared to share it with your students.

Time

Allow one 45-minute class period for this lesson.

Outline of Activities

Activity	Materials Needed
Definition of terms	Glossary in student workbook
Discussion	None
Positive Mantram (optional activity)	None

Procedure*

1. Begin by writing the words **prejudice** and **discrimination** on the board. Ask students to define the two terms. Allow 10 or 15 minutes for the discussion. Use the following definitions to complete the student's definition:

   Prejudice—An unfavorable opinion or feeling formed without knowledge, thought or reason.

   Discrimination—To make a distinction. Being able to distinguish one thing from another.

   (Everyone discriminates every day. If you can tell the difference between an apple

and a pear you are using discrimination. The kind of discrimination that is being discussed in this lesson is the behavior that usually follows prejudices—discrimination that hurts others.)

2. Write the group's definitions on the board before continuing with the discussion. Use the following questions to frame the discussion, adapting the questions to the needs of your students.
   - What is the difference between prejudice and discrimination? (Prejudice is what you think—discrimination is what you do.)
   - Where does prejudice come from?
   - Can you think of an example of discrimination?
   - How does it hurt people?
   - What happens to people on the inside when someone judges them in a negative way before getting to know them?
   - When people discriminate against others, how do you think they justify it to themselves?

3. To summarize the discussion, acknowledge that unfortunately, discrimination does exist in this country. What we can do to stop discrimination is to examine our own prejudices and treat others fairly.

Positive Mantram**
(Optional Activity)

End this lesson with the exercise "Positive Mantram."

1. Ask the students to close their eyes and repeat after you in unison, "No matter what you say or do to me, I'm still a worthwhile person." Repeat it 3 times, each time louder than the last.

2. After students repeat the chant three times, ask them to imagine the face of a person who once mistreated them or discriminated against them.

3. Ask students to repeat the statement once again with power and with strength, as if they were speaking to that person. "No matter what you say or do to me, I'm still a worthwhile person!"

Summary

Tell students that the discussion in this lesson is meant to acknowledge that prejudice and discrimination do exist in our society.

Although prejudice and discrimination are based on ignorance and lack of understanding, they can be harmful to our self-esteem. That is why it is important to affirm in yourself that no matter what others say or do in these distasteful and unfortunate situations you are still a worthwhile person.

* Adapted with permission from *Yo Puedo*, Uvaldo Palomares, Chicago, IL: Institute of Cultural Affairs, 1980.

** The "Positive Mantram" exercise is reprinted with permission from Jack Canfield, and Harold C. Wells, *100 Ways to Enhance Self-Concept in the Classroom*, Prentice-Hall Inc., Englewood Cliffs, NJ, 1976.

Lesson 8
Role Models

DICHO

Querer es poder.

(Where there's a will there's a way.)
This *dicho* means that with strong determination
almost anything is possible.

Background and Rationale

Having strong role models is one of the key ingredients in developing healthy self-esteem and cultural pride.

Unfortunately, the media and other mass influences in our society don't present culturally diverse models. This creates a gap for minority students who need help in identifying and acknowledging strong models in their own communities.

The stories of Romana Bañuelos, Anastacio "Don Tacho" Moreno and José Aponte have been adapted for that purpose. This lesson is designed to present students with

successful Latina and Latino role models, each one presenting a different picture of success. The lesson includes a student activity sheet to help students identify role models within their own community.

Teacher Preparation

Read the three stories to determine which are more appropriate to your classroom needs. You can use one or a combination depending on your time constraints.

Time

Allow up to two 45-minute class periods for this lesson.

Outline of Activities

Activity	Materials Needed
Read stories	Three stories: Romana Bañuelos Anastacio Moreno José Aponte
Discussion	None
Identify role models	"My Role Model" student activity sheet

Procedure

Stories

Romana Bañuelos

1. Tell students that poverty can be a major barrier for many people wanting to have a career and become successful. However, some people have overcome seemingly insurmountable problems. Explain that Romana Bañuelos is one of those people and they will be hearing a story about her.

2. Write the following statements on the board as you tell the story:
   - Born in Mexico.
   - Divorced, with two children, at 18.
   - Said "I can make it."
   - Came to the United States and worked in a laundry in Texas for a dollar a day.
   - Said "I can do better."
   - Moved her family to California with $7 in her pocket.
   - Saved $400 and bought a tortilla factory.
   - Said "I can be a success."
   - Built a one-room tortilla factory into a $5-million-a-year business.
   - Established the first bank to serve the East Los Angeles Mexican-American community after being told, "You are not qualified. You can't make it."
   - Appointed by the president to be the 34th Treasurer of the United States.

Anastacio "Don Tacho" Moreno

1. Ask students for their ideas on what makes a person successful. After the students have an opportunity to share what they think makes a person successful, explain that being financially successful is just one example of success. Other examples may be having a special way of talking with people, being respected in your community or neighborhood (for helping others), being considered a helpful neighbor or a wise person who gives good advice, or having some special knowledge about things such as health, gardening, cooking, animals, sports, cars, etc. Being successful can also mean having a simple and happy life.

   Explain that Anastacio Moreno was one of those people who had a simple and happy life. He did not have a lot of money but people in his neighborhood respected him for his special knowledge about animals and his kind attitude toward others, including the children in the neighborhood.

2. Write the following statements on the board as you tell the story:
   - Born in the USA of Colombian parents. Completed 6 years of school.
   - Developed a love for and interest in animals at an early age. Believed to have a special gift for healing animals.
   - Married for 50 years to Doña Rita. Raised two boys and helped them go to college and technical school.
   - Lived in the same neighborhood for most of his life.
   - Worked as a school janitor for 30 years at the same school.
   - Neighbors relied on him to help when their pets were sick.
   - Known in the neighborhood as *Don Tacho, el de los pichones* (Don Tacho, the one with the pigeons).
   - Doña Rita died when Don Tacho was 79.
   - His sons and his neighbors pulled together and helped him take care of himself until he died at age 84.
   - Anastacio "Don Tacho" Moreno, a well respected member of his *barrio* and his community. Special because he was good with animals and kind to his neighbors.
   - Believed in himself.

José Aponte

1. Start the story about José Aponte with the same approach that was used in introducing Mrs. Bañuelos' and Don Tacho's stories. After emphasizing to students that there are different ways of being successful, tell students that José Aponte is a Puerto Rican librarian who is also a community leader and is dedicated to helping Latinos become more educated. His story is provided to offer yet another example that there are many ways of being successful.

2. Write the following statements on the board as you tell the story:
   - José Aponte, Puerto Rican, married, two children.
   - Born in New York City.
   - Raised by a single working mother in South Bronx, New York.
   - José's mother was one of the first Spanish-speaking librarians in the country.
   - Spent his early childhood in New York City in the South Bronx in an area called Hell's Kitchen.
   - Had his first job when he was eight years old, reading stories to children at the library for 25 cents a story.
   - Successful in school and had good grades.
   - In 1967 he felt bored in high school and decided to drop out to go to work in the agricultural fields in Florida.
   - Worked 6 months for $3.00 a day and then realized the importance of staying in school and asked his mother for help.
   - His mother sent him money for his bus ticket back to New York.

- Returned to high school and graduated in 1969.
- Won several scholarships and went to college. Graduated from college and attended graduate school where he earned a master's degree in library science.
- Two most influential people in his life are his mother and his wife.
- Most important things in his life are his family, his spiritual well-being, his health and his commitment to his people.
- José Aponte defines success as "the ability to work at what I enjoy and serve my people."

Discussion

Discuss student reactions to the stories using the following questions to frame and direct the discussion:

- What or who do they think contributed to Mrs. Bañuelos', Don Tacho's or José Aponte's belief in themselves?
- How do they define success?
- What do you think is the most important factor needed in order to succeed in life?
- What about their family or themselves convinces them that they can be a success in life?

Role Models

1. As the teacher, tell students about your most significant role model, someone you looked up to and tried to be like. Be sure to tell them how you know the person. Was he or she a member of your family, a friend, a teacher? Why did you look up to her or him? What do you think you learned from her or him?

2. Have students think of someone they admire and write about their most significant role model. Explain to students that this person can be someone they know personally, a friend or family member, or someone they look up to who appears on TV or in a book. (It can also be someone in their family who lived in the past but whom they have always heard about, like a great-grandmother or grandfather.)

3. Direct students to their workbooks and ask them to write their responses to the questions in a paragraph. Encourage them to use the entire page.

Summary

Close this lesson by telling students that having role models, people in our lives that we admire, is important. As we grow and develop our life goals we look to people who have been important to us and see how we can use what they've done as examples of how to live. Encourage students to look in their families, *barrios* and communities for people whom they like and admire and ask themselves, "What can I learn from this person? What would I do differently? What would I do the same?".

Romana Bañuelos

Romana Bañuelos was born in Mexico. She was married as a teenager and had two children. She was divorced at 18. Despite the obvious problem of being a young divorced woman with two children, Romana Bañuelos said to herself, "I can make it."

She immigrated to the United States and lived in Texas where she worked in a laundry for one dollar a day. As she struggled with poverty trying to care for her children, Mrs. Bañuelos told herself, "I can do better."

One day she moved to California with only $7.00 in her pocket. She worked, took care of her children and saved $400. With her savings Mrs. Bañuelos bought a tortilla factory in Los Angeles. She said to herself, "I can have success." Over a period of years, Romana Bañuelos' one-room tortilla factory became a $5-million-a-year business.

Mrs. Bañuelos wanted to serve the East Los Angeles Mexican-American community where she lived and worked. When she tried to establish a bank that would benefit her community, she was told that she wasn't qualified and should forget her dream—give up her goal. "You can't make it," she was told. Despite discouragement, Romana Bañuelos did establish the bank.

Later, Mrs. Bañuelos was appointed the 34th Treasurer of the United States.

Adapted from: *How to Be Successful in Less Than Ten Minutes a Day*. B. David Brooks, PhD and Robert C. Pauli, PhD. Pasadena, CA: Thomas Jefferson Research Center, 1984.

Anastacio "Don Tacho" Moreno

Anastacio Moreno, "Don Tacho" as he was known in his *barrio*, lived a full life. He was born in the United States of Colombian parents in 1921. He was the eldest son of a family of eight children.

One of the things that Anastacio loved to do as a young boy was take care of the family animals—pigeons, chickens, goats and rabbits.

Because his parents were very poor, he dropped out of the sixth grade to help support his younger brothers and sisters. He worked at different kinds of low paying and seasonal jobs for many years and he often wished he had more education. During the Great Depression it was hard to get work; it was even harder if you had no education.

Like many Latino men during World War II, Anastacio fought for his country. He was proud of that. When he came back from Germany, what he wanted more than anything was to settle down and get a steady job.

As soon as he returned, Anastacio got a job as a janitor at the local school in the same neighborhood where he spent most of his childhood—*Barrio Anita*.

Later that year he met Rita Muñoz at the weekly dance in the plaza across the street from the church. They were married the following year. They built a small adobe house on a corner lot in *Barrio Anita*. In that same *barrio*, Anastacio and Rita raised two boys and helped them go to college and technical school—something Anastacio wished he had been able to do.

What Anastacio loved most about his life during those years was his family, his job, his *barrio* and his animals.

He was an animal lover and people used to say he had the gift of healing animals. Anastacio kept all kinds of animals in his back yard—pigeons, chickens, goats and rabbits. Later he also had dogs and cats and a parrot he called Cuca. His house soon became the center of the *barrio*.

Every day in the late afternoon before dinner, the neighborhood children came to help him feed his animals. And everyday, after work, hundreds of pigeons would flock to the front of his house to be fed. It was plain to see that Anastacio was a very special person, because the animals, the birds and the children trusted him and loved him.

As the years went by, families with pets in the neighborhood relied on him to help with

their sick or injured animals. One summer when Doña Pelona's prized rooster, Kiko, was run over by the UPS truck, no one thought the rooster would live. Doña Pelona brought the beautiful black and red bird over to Don Tacho's house wrapped up in a towel like a baby. The rooster was weak and badly injured. Although he recuperated slowly, he was out dodging cars in the streets again by the time school started.

The children and the families in his neighborhood all loved Anastacio. At first they called him Tacho, short for Anastacio, and as he got older and became more respected, they called him "Don Tacho." The *barrio* mothers and grandmothers always called him *Don Tacho, el de los pichones* (Don Tacho, the one with the pigeons).

Don Tacho lived a simple life. He lived, worked, raised his family and died in the same *barrio.*

Doña Rita died when Don Tacho was 79 years old. Although he lived alone until he died at age 84, his neighbors and sons watched over him, helped him with his groceries and continued asking for his advice about sick pets and injured pigeons.

Don Tacho was a respected member of his *barrio* and his community. He believed in himself, gave of himself and in return, accepted what life had to give him.

José Aponte

José Aponte is known in his community as "the lively librarian." José is Puerto Rican. He was born and raised in New York City. His job, he says, is to build bridges from the community to the library. He hopes that someday all people in this country will feel at home at the library and take advantage of the many treasures that can be found there.

José was born in New York City in the South Bronx in an area called Hell's Kitchen. He and his sister were raised by their single mother in the 1960s, a time of great change for Latinos and other minorities in this country. José's mother was one of the first Spanish-speaking librarians in this country.

José earned his first wages at the library when he was 8 years old. Every day after school José and his sister Gloria would ride the bus to the library where their mother worked. There José would read stories to the children for 25 cents a story.

One of the hardest things that José had to face when he was a young boy was discrimination at his school. In 1961, José's mother moved her children to a school that had previously been attended only by white children. When Gloria and José arrived at the school, they called José "Black Sambo" and mistreated his sister. José remembers that what got him through those difficult years in school was his mother's love and understanding and his pride in being Puerto Rican. José's mother always taught her children to be proud of their rich culture and heritage.

José always had good grades in school but sometimes he felt bored. When he was 16 years old he was bored in high school and decided to drop out and go work in the fields in Florida. He worked 6 months. In the fields he earned $3.00 a day; he had to pay $1.00 a day for food and $1.00 a day for his room. That left him with only $1.00 a day for all his other expenses. He was very discouraged. He wanted to go home, and he didn't even have the fare for his bus ticket back to New York. High school never looked so good. He didn't want to ask his mother for money because he was embarrassed, as she had advised him not to go. He finally swallowed his pride and called his mother for help. His mother told him she was sorry things didn't work out like he had wanted them to but that she was glad that he had learned from the experience. She agreed to send him the exact amount for the bus ticket and he agreed that he would work and pay her back as soon as he could.

José returned to high school and graduated in 1969. He won several scholarships and continued his education until he earned a master's degree in library science.

José is married now and is head of his own library. Reading stories to children is still one of his favorite things to do. He considers his mother and his wife the two most influential people in his life. When you ask José , "What are the most important things in your life?" he answers quickly and confidently, "My family, definitely, my spiritual well-being, my health, and my people."

My Role Model

1. Write a paragraph about the person you most admire (If you like, you can write this person's name; if not, you can keep it a secret and just describe the person and why you look up to him or her.)

2. Using the space below, write more about your favorite role model. How do you know this person? How did you meet? Is this person a part of your family, neighborhood, church? Is it a friend, a TV hero or heroine? An ancestor that goes back generations?

3. Why do you admire this person?

4. What is the most significant thing or things that you have learned from this person?

5. Name one quality that this person has that you would like to have.

6. What more would you like to learn from this person?

Lesson 9
Everyday Heroines and Heroes

DICHO

Hombre de bien, siempre lo ven.

(A kind person is always recognized.)
This *dicho* addresses the value of being kind to others.

Background and Rationale

This lesson is part of the models section of the curriculum and is intended to help students identify the personal and cultural strengths that exist within their own families and community of friends.

The main purpose of this lesson is to emphasize visible, everyday role models and to acknowledge the strength, courage and resourcefulness of relatives and friends. We chose to do the lesson on immigrants because of the challenges that are often faced by new immigrants to this country. An important consideration and reminder regarding Puerto Ricans is that they are not immigrants. They are citizens of the USA and are free

to come and go from Puerto Rico to the USA as they wish. However, they too face problems similar to those faced by other immigrants when they come to this country. Because some students may come from homes of undocumented immigrants and may feel sensitive about the lesson subject, we recommend that the students as a group choose several "everyday heroes" that they know from their neighborhoods and families and invite them to class to be their guests. These guests should be people who would not feel uncomfortable discussing how they came to this country.

The ideas in this lesson can also be used to interview other everyday heroes who are part of the Latino community—not necessarily new immigrants, but persons who have struggled within the boundaries of the U.S. borders. The lesson is divided into two parts. Part 1 is the preparation and review of the interview process. Part 2 is the actual in-class interview of the everyday heroes and heroines.

Teacher Preparation

This is a two-part lesson that requires the students and the teacher to prepare in advance. Do Part 1 about one week before the actual interview date, so the students can review the interview process, frame their questions and invite their guests to class. One or two days prior to the interview day, have students review the interview guidelines and the questions that they will be asking.

Time

Allow two 45-minute class periods for this lesson.

Outline of Activities

Activity	Materials Needed
Part 1 - Interview Process (Day 1)	"Sample Interview Questions" student activity sheet

"Guidelines for a Successful Interview"
student activity sheet

Part 2 - Everyday Hero/Heroine Interviews
(Day 2)

Interview questions

Procedure

Interview Process

Part 1

1. Ask students how many of them have relatives or family friends who came to the United States from another country. Ask how many of them have talked to these people about the circumstances of their moves. Suggest to students that the whole class might benefit from hearing the stories of these people. Tell them that many immigrants overcome great barriers and hardships to come to this country. They are usually unsung heroines/heroes.

2. Have students make a list of 10 questions they would like to ask of someone who came to the USA from another country. (A list of sample questions is included at the end of the lesson. These are only examples; we encourage teachers to have students frame their own questions so that the interviews become more relevant.)

3. Review "Guidelines for a Successful Interview" with students and discuss each item on the list. It may be necessary for the teacher to provide examples so that the students have a firm understanding of the guidelines prior to the interview.

4. Help students choose the four or five everyday heroines/heroes whom they can invite to class. Encourage them to think of persons who they feel have overcome barriers to live and work in this country. Suggest that these people can be people they meet in their daily lives, even someone who works at the school—the cafeteria worker, the janitor, the corner store owner, etc.

5. Ask for student volunteers who would be willing to introduce their everyday heroes to the class.

6. Arrange for invitations, calling, confirming, etc.

Part 2

1. On the day of the interview, have the student volunteers introduce their guests to the class. Allow about 10 minutes for each guest to be interviewed.

2. After the interviews, use the following questions to discuss what students learned from the experience:
   - What did they learn that surprised them?
   - What did they learn that made them admire/feel proud of this person?
   - What other feelings did the interview arouse in them?
   - What qualities do they possess themselves that would help them go through the circumstances their everyday heroine/hero faced?
   - What qualities do they think they would have to develop in order to be more like the persons they interviewed?

Summary

Encourage students to understand that many of the people in their everyday lives are heroines and heroes. Suggest that they talk to their parents, family members and other people they admire about how they overcome problems and hardships in their lives.

Homework Ideas

Have students write an essay on the everyday heroine/hero that they liked best and why. Have them identify two qualities that they recognized in their favorite person and write about how they could develop those qualities in themselves.

Sample Interview Questions

1. Where did you live before you came to this country?

2. When did you come to the USA?

3. What made you come to the USA?

4. What was the hardest thing to leave behind in your country of origin?

5. What was the easiest thing to leave behind in your country of origin?

6. Was life in the "old" country harder or easier than life here?

7. What do you consider your greatest accomplishment since arriving in this country?

8. If you could give your country of origin anything in the world, what would it be?

9. If you could give the USA anything in the world, what would it be?

10. What do you like best about living in the USA?

11. What do you like best about yourself?

12. What is the thing in your life of which you are proudest?

Guidelines for a Successful Interview*

It is important for the person you are interviewing to feel comfortable and safe as you ask them the questions.

Ask yourself: What can you do to help your guest feel comfortable?

Here are some other suggestions:

1. Begin with a door-opener, "at-ease" type of question.
2. Go from general questions to specific ones.
3. Mix easy-to-answer questions with hard-to-answer questions.
4. Look at your guest when you ask your question. Be respectful and say "thank you" when he or she answers.
5. Before you start your interview, tell your guest that he or she has the right to "pass" on a question without having to explain why. (In other words, he or she doesn't have to answer your question and you will respect that.)
6. Take your time and don't ask questions too fast.
7. Keep questions short and simple.
8. Ask open-ended questions.
9. Don't debate questions with the respondent. (Remember, you're there to listen, not to give your opinions.)
10. Write down key words to help remember what the respondent said.
11. At the end, ask the respondent if there is anything else to be added.
12. Thank the respondent.

*"Guidelines for a Successful Interview" was adapted from: *Open Minds to Equality*. Nancy Schniedwind and Ellen Davidson. Englewood Cliffs, NJ: Prentice-Hall, 1983.

Lesson 10
My World, My Vision

DICHO

Cada quien sabe lo que lleva en su costal.

(Each person knows what is inside his or her own sack.)
This *dicho* means that the individual knows his or her own circumstances better than anyone. The implied message is that it is unwise to look at another's life and judge his or her circumstances.

Background and Rationale

Lesson 10 is designed to nurture **positive self-awareness** in the students. The lesson begins with a short creative visualization exercise to relax the student and help lay a positive foundation for self-awareness.

We included creative visualization exercises for three major reasons: (1) We want to encourage the students to use their imaginations and creativity; (2) we want to enable students to find that special place inside themselves where they can create positive feelings of self-affirmation, security and safety; and (3) we believe that it is easier to get in touch with positive attributes when we rid ourselves of excess tension.
This exercise is a sensitive one because, although our intention is to encourage positive

feelings, negative feelings about the reality of many students' lives will surface as well. It is important to encourage students to think of this exercise as a kind of private refuge where they can go when they need a break from everyday pressures (i.e., school problems, family problems, peer pressures, etc.), or to find their own special place inside themselves where they can get in touch with their hopes and dreams.

Creative visualization and relaxation techniques have been used successfully in classroom settings, but it is important for both teachers and students to realize that it takes practice to develop relaxation and visualization skills. We encourage you to use your own judgment and introduce the visualization part of the lesson at an earlier time so that the students can practice throughout the course of the unit.

The My World, My Vision lesson is a three-phase process, one part building on the next, where the students will have an opportunity to identify their unique individual, familial, cultural and community characteristics. The main focus of the lesson is self-awareness and self-discovery and ultimately, recognition of those special qualities of family, community and self that contribute to cultural pride.

This lesson is one of the longest in the curriculum. We recommend ample time be allowed for discussion. Because every student's experience is different, some students will need more privacy than others. Students may also need more time for discussion, in groups or privately with the teacher. We recommend that the teacher encourage the students to involve their parents in home discussions if that seems appropriate to the students' individual needs.

Teacher Preparation

Read the creative visualization scripts to yourself several times until you feel comfortable with your pace and tone of voice.

Obtain magazines, scissors, paint and glue for "This Is Me/This Is My Family" activity. Obtain several long sheets (3 feet by 4 feet) of *papel en la pared* for the Barrio Fantasy Mural, and provide students with tempera paints, colored chalk and magic markers.

Time

Allow up to three 45-minute class periods for this lesson.

Outline of Activities

Activity	Materials Needed
Creative Visualization—"I Am"	"I Am" teacher script
This Is Me/This Is My Family	"This Is Me," "This Is My Family" student activity sheets
Creative Visualization—"This Is Home"	"Home" teacher script "This Is Home" student activity sheet
Creative Visualization—"Barrio Fantasy"	"Barrio Fantasy" teacher script
Barrio Fantasy Mural	*Papel en la pared*, butcher paper, paints, markers, tape Optional reading vignettes "Home," "I Live in Morita"

Procedure

Creative Visualization

1. Introduce the exercise by reviewing the concept of **uniqueness**, reiterating that every one of us is unique and different from others. Explain to students that there are many things that contribute to our sense of uniqueness. All of us are different because we come from different life experiences. We define ourselves through our interactions with our families, our culture, our community and our peers. By exploring

our uniqueness, we affirm who we are, come to understand ourselves in a better light and feel better about ourselves.

2. Tell students that the activity will start with a short relaxation exercise. Explain that doing a visualization exercise is like doing an exercise with your imagination and that like anything else, it takes practice and patience to learn how to do it. Visualization is a fun and effective way to step back from the stresses of life and be whatever you want to be inside your mind's eye. The more you practice, the easier it gets. Suggest to students that they may want to do this exercise anytime. Visualization is a tool they can use whenever they need a break from the stresses of life. Some people call this "centering," because you look inside yourself and get in touch with your inner strength.

3. Set ground rules for the visualization exercise. Stress the importance of respecting the rules.

   Ground Rules:
   - Be as quiet as possible during the exercise.
   - No talking, giggling or laughing.
   - Lay head down on desk in resting position and keep eyes closed.
   - Listen attentively to the script. If other thoughts come up, as they often do, allow them to pass through your mind without hanging on to them or fighting them too much. One trick is to pretend you have a transparent tube where you can just watch them pass by.

4. Conduct the creative visualization activity by reading the "I Am" script. After reading the script in a slow and relaxing voice, allow students a few moments to come out of their relaxed state. Spend a few minutes processing the exercise:
   - How did it feel?
   - Did they like it?
   - Had they done it before?
   - Did they find it hard to do or easy to do?
   - What did they find out about themselves?

   After the discussion, re-emphasize that this technique is based on the Eastern concept of meditation. It is used very successfully in managing stress, even to control high blood pressure and other stress-related diseases. Suggest to students that some of the great thinkers believe that in order for something to actually happen, it first has to happen in your mind. Give the students an example such as: If you want to be a great soccer player, it helps if you first have a picture of yourself in your mind as a great soccer player. It's fun to imagine as much detail as you can.

What color is your uniform? What kind of shoes are you wearing? Is the crowd cheering you on? In your mind you can be the best soccer player that ever lived. You can imagine kicking the ball into the goal or running down the field at the speed of light. Anything is possible inside your mind and you can enhance your possibilities by first visualizing what you want.

This Is Me/This Is My Family

1. After the visualization exercise ask students to start the "This Is Me" student activity sheet and use their imaginations to express who they are by writing a paragraph, composing a poem or drawing a picture. The teacher can also provide magazines, glue and scissors, and the students can create collages. Explain to students that the important thing about this exercise is to express beliefs and feelings about their own uniqueness. Ask them to think about what makes them different and special.

2. Explain to students that as Latinos our identity is focused on who we are in the presence of our families. We are interconnected with our families and our culture. We often gain our personal and individual strength from this connection to our family, our heritage and our culture.

3. Ask students to take a few moments to picture themselves and their families. Ask them to answer the questions: Who is my family? What makes it different and unique from other families? What kind of power and strength do I get from being a part of my family?

4. Instruct students to use the "This Is My Family" student activity sheet and repeat the same process they used for "This Is Me," asking them to include the characteristics that they feel make their families special.

This Is Home

1. Lead the students in the "Home" visualization exercise.

2. After the exercise, ask the students to read the vignette entitled "Home" in their workbooks. Explain to them that the vignette was written by someone after doing the visualization exercise. It is an example of some of the feelings and visions that can come up during these exercises. (Reading the vignettes is optional.)

3. Ask students to record on the "This Is Home" page provided in their workbooks what they visualized as they were doing the exercise. Assure them that this part of the

exercise is confidential and that they don't have to share it with anyone if they don't wish to.

4. Reiterate that these exercises are a way to get in touch with positive strengths that all of us have inside ourselves. Encourage students to keep practicing them at home or when they need a break from everyday tensions. Acknowledge that visualizations are hard to do sometimes and that it takes practice to develop these skills.

5. After the students write in their workbooks, ask if there are any volunteers who wish to share things that came up for them during the exercise.

Barrio Fantasy

1. Ask students what "community" means to them. Encourage the students to come up with their own definition. After the students have defined what community means to them, fill in the gaps with the following definition: "Community is interconnected people growing in recognition of their bonds and ability for mutual support" (Vargas and Martínez, 1984).

   Explain to students that we all belong to different groups and networks of people. Each can be a community in different ways, from a formal community, such as clubs, teams and church groups formed for specific purposes, to informal communities, such as the small groups of friends that we hang around with.

   The cultural group we identify with is also a community. When we define ourselves as Latinos, Hispanics, Chicanos, Cubanos, Puerto Ricans, etc., we identify ourselves as part of that community.

   Other examples of community are our *barrios, vecindarios, colonias* or neighborhoods. Tell students that *barrio*, the Spanish word for neighborhood, is more than just a word; it is a concept with a special meaning. The special meaning is that for most Latinos, the *barrio* is their community—that special place where you feel you belong, where you can often find support, good helpful neighbors and good friends. Often, the *barrio* is the center of "community" as we are defining it. Part of being a member of a community such as the ones we are discussing means that we recognize that we have things in common with each other and that we are connected by these things. We also seek unity, trust and support from our communities.

Note to Teacher on Concept of Barrio:
Use whichever word you think is more appropriate for your class: *barrio, vecindario,*

colonia or neighborhood.

2. To further develop the concept of *barrio*, tell students that you will be exploring what community means to them in a creative visualization project called "Barrio Fantasy."

3. Read the "Barrio Fantasy" script to students. After the visualization exercise, refer them to the optional vignette in their workbook and ask them to read it to themselves.

4. After the "Barrio Fantasy" visualization, divide the class into groups of five or six and challenge them to create a *barrio* fantasy mural on the *papel en la pared*. Tell students that the object of this exercise is to have fun and be creative and express themselves in the spirit of community with their peers.

   Their common goal should be to create as interesting and colorful a *barrio* as they can in 30 minutes. Encourage students to include the one feature of their own *barrio* that they really love. The rest is up to their own creativity.

5. Advise the groups when they have 5 minutes left. At the end of the activity put each mural up on the walls.

6. Focus on each mural and encourage the students to ask questions about the murals. Some questions may be how it was planned, how the group feels about the project, what features were put into the mural that actually exist in their real *barrios* or neighborhoods.

7. Conclude this activity by asking the group, "What did you learn about community and cooperation from this activity?"

Summary

Tell students that the object of this lesson was for them to become more aware of their own uniqueness and how it is connected to their families and communities. Emphasize that a great part of the uniqueness and special quality of being Latino comes from the connection to a strong family heritage and background, and an identification with culture and community.

Encourage students to become more aware of those connections with their commu-

nities, their *barrios* and their families, and draw strength from them. Encourage them to be proud of their rich heritage and their own uniqueness and specialness.

Finally, tell students that the visualization skills that were introduced in this lesson can be used to relax and daydream, to be creative with their thoughts, and to get their life goals and dreams.

Note to Teacher on Using this Lesson:
As mentioned in the background and rationale section of this lesson, we encourage the teacher to use relaxation and visualization exercises with students throughout the curriculum so the students can practice and learn the skills of relaxation and visualization. This lesson can be done at the beginning of the **Cultural Pride** unit and then again at the end, thus allowing the students to look at their own growth and observe how their self-awareness and perceptions have changed. If you decide to do this lesson at the beginning and at the end, we recommend that when the students first do the self-disclosure part of the lesson, they do it privately in their workbook or individually with the teacher. It is important to respect confidentiality and reassure the students that they do not have to share their observations with anyone if they don't wish to. We believe that this lesson is a delicate one and that the students will be more willing to share of themselves at the end of the curriculum, when they have gone through the experience of cultural affirmation.

Teacher Scripts

I Am

(Read in a relaxed voice at a slow pace.)

Close your eyes...and take a deep, deep breath. As you breathe out imagine that all the tension is gone from your body. Move your arms and feet slowly to let go of some of the tense feelings you may have...Breathe in again and hold your breath for 3-5 seconds and then let your breath out slowly, again imagining that all the tense feelings are leaving your body. You may be feeling relaxed now, and as you breathe you may feel even more relaxed. Concentrate on the rhythm of your breathing for a few seconds to help you relax.

Now that you are relaxed take a moment to look at yourself. Think of yourself as a person full of life and full of light. Imagine that you radiate light. The light can be any color you want it to be. Take a few moments to imagine yourself full of light. What color

or colors is your light? What does it look like? Does it move or is it still?

Concentrate on yourself as you breathe. As you breathe think about yourself as a unique person and know that in this world there is only one "you" and that although you may have things in common with others, no other person in the world is exactly like you. You can feel proud of your uniqueness...This is your own special way of being. Think for a few moments about one thing that you like best about yourself. What is it? Now think about your favorite thing to do...and imagine you are doing this. Imagine yourself in your favorite place doing your favorite activity. Stay with this part of your visualization for a few moments. Enjoy your relaxed feelings. Enjoy the good feelings you have about yourself and hold on to them for a few moments. When you are ready, open your eyes and stretch.

Home

(Read in a relaxed voice at a slow pace.)

Close your eyes and take a deep breath...(pause)...breathing in through your nose and out through your mouth...Take in another breath slowly and this time imagine that all the tense feelings you have inside yourself are blown out through your mouth...just like a balloon when you let the air out. Try it again...Breathe in through your nose and out through your mouth...(pause). Now I want you to think of a time when you felt happy and content at home. Think for a moment where you were and take yourself back to that place, feeling happy and secure. Who are you with? Take a moment to feel the different sensations...How does it feel? Is it cold or hot or just right? Is the air moist or dry? Take another deep breath and look inside yourself and see the colors that are there...(pause). What can you see? What can you hear? Do you hear music? traffic? people talking?...(pause). Now get in touch with the smells around you. What does home smell like when you feel good and warm inside? Does it smell like homemade *tortillas*, hot off the *comal* (grill), or can you smell hot bread baking, coffee roasting, bananas frying? Take a few moments to enjoy what you are feeling, seeing and smelling. Now think about who you are with and what makes you happy when you are home. Imagine that you are with a family member that loves you very much. This can be someone real or someone that you make up in your own mind, someone that loves you no matter what...someone that makes you feel special inside. Picture that person in your mind's eye as clearly as you can.

Hold onto that vision in your mind for a few moments and enjoy the feeling of being home. This is your experience and in your own mind it can be whatever you want it to be...When you are ready, take a deep breath, stretch and open your eyes.

Barrio Fantasy

(Read in a relaxed voice at a slow pace.)

Close your eyes and take three deep breaths...Breathe in through your nose and out through your mouth. Each time you breathe, imagine that all the tense feelings you have are leaving your body. With each breath you take you can imagine that you are letting go of some of those not-so-good feelings that all of us experience...(pause). If some feelings come up that don't feel too good right now, try to let them pass for now...Picture them passing through a tube of some kind, without a place to hang on to. This doesn't mean that your feelings aren't important, it just means that we are focusing in on a day when you felt content and peaceful. Take another deep, deep breath. Now imagine that right in front of your eyes is a huge motion picture screen where you can create whatever you want. At this time we are going to focus on the ideal *barrio*.

On the giant screen in front of your eyes you can see yourself waking up, going to the window and looking out into the ideal *barrio*. Imagine that you are now looking out into the street. As you look out the window, what do you see?

Take a few moments to notice what things are like in your ideal *barrio*...What do the streets look like? Are people walking around? Are there stores or businesses in your streets? A playground, a park, a place to meet friends?

Take another deep breath and go to the place where you actually live and take a few moments to concentrate on the things you really like about the *barrio* you live in now. Now take those things and put them in your ideal *barrio*. If it is hard to think of something you like about your present neighborhood, just continue with your own creation of the ideal place to live. Hold your vision of the ideal *barrio* or neighborhood in your mind for a few moments...and imagine who would live there...Go there now and explore it...Imagine people of all ages are living there. What would they be like? What are the streets like? Are there trees and flowers, street lights at night? What are the houses like? Take another few moments to continue exploring your ideal *barrio*...(pause). When you are ready, start becoming conscious of the room you are in, take a deep breath, stretch and open your eyes.

This Is Me

Each and every one of us is unique. Although we might be similar in many ways to others, no other person in the world is exactly like us. This is something to be proud of.

Use your imagination and creativity to express yourself in the space below. You can write a paragraph, compose a poem, draw a picture, create a collage—anything you feel will reflect your feelings or beliefs about yourself.

This Is My Family

We come from a rich family and cultural heritage. We say, "This is who I am," and that identity comes to a great degree from our family. Ask yourself:

Who is my family?
What makes us different, unique, special?
What kind of power and strength do I get from belonging to this family?

Use your imagination and creativity to express yourself in the space below. You can write a paragraph, compose a poem, draw a picture, create a collage—anything you feel will reflect your feelings or beliefs about your family.

Optional Vignette

Home

I close my eyes and take a deep, deep breath in and I blow it out. Just like my teacher says, I picture all my tense feelings blowing out of my body...just like a balloon when I let the air out.

I am thinking of coming home from Lincoln School in the hot Arizona noonday sun. I am coming home for lunch from Lincoln School.

It's May. It's dry. It's hot. I can hear my *huarache* sandals making that sound against the rocky desert dirt. They make that sound...It's hot...It's hot...It's hot...

I am walking right under the giant cottonwood tree. We call it an alamo tree. It's so green and fresh and cool. It's very big. And tall. And cool. And cool. I am thankful for the long stretch of shade. I take another deep, cool breath just under the alamo tree. I'm almost home. I hear my mother's radio...full blast. *Mariachis.*

I cross the street and see the bright blue screen door my father spray painted and then mended with masking tape so the flies wouldn't come in. It's open. I smell the green chiles roasting...I'm home...I'm home...

Optional Vignette

I Live in La Morita

I wake up to hear the eerie sound of the desert dove cooing in the stark silence of the noonday heat. There is a hot breeze blowing through the small window that faces *abuelito's* yard. I can hear the chickens cluck-clucking and eating their little bits of grain. Cayetano the dog is barking too. Mamá walks in and says, "Come on lazy bones, wake up! Let's you and I make ourselves look pretty and go out on the front porch and wait for the *paletero.*" I was taking my mid-day *siesta* because my *abuelita* says not even the lizards go out this time of day. After my cool shower Mamá and I go out to the front porch. She brushes my long wet hair and we wait for the loud cry of: "¡*Paletas*!" They are sweet and cold, made out of ice and fresh fruit. My favorite is *tamarindo*, Mamá likes pineapple. The street is narrow and full of cars.

Down the street there is a store, "La Tiendita," where we run at noon to get the bread and cheese for Papi's lunch. Lacha, the owner, keeps a glass case with *ponteduro*—hard and sticky popcorn balls, a jar full of brown sugar *melcochas*, white cheese still oozing with fresh milk, fresh *pan de huevo*, oranges, bananas and limes.

Right around when we all go outside to play kick the bucket, before the sun sets, is when Don Caresol from across the street makes the candy. Mostly marshmallows, bonbons and *jamoncillos*.

Have you ever smelled brown sugar toasting?

▼▼▼▼▼

Jamoncillos: Mexican candy made of sugar and milk, similar to butterscotch fudge
Melcochas: Taffy-like candy often sold in wax paper wrapping
Paletas: Popsicles made of fresh fruit
Paletero: Popsicle vendor
Pan de huevo: Egg bread with sugar on top
Ponteduro: Popcorn balls
Tamarindo: Tropical fruit with acid-like pulp that is sweetened and made into a syrup used for drinks, candy and *paletas*

Lesson 11
¡A Celebrar! Celebrate!

DICHO

Salud, amor y dinero y tiempo para gozarlos.

(Health, love, and money and time to enjoy them.)
This isn't really a *dicho*, but it is a common way of toasting at weddings and parties.

Background and Rationale

It is appropriate to conclude *Cultural Pride* by celebrating culture and self, so we encourage you to have a *fiesta*! The activity provided in this lesson is intended to close the unit in the spirit of celebration and acknowledgment of self and cultural pride.

In addition to the suggested activity, we recommend that teachers and students bring foods and beverages that are representative of the cultures in the group. Include music from the different groups represented in class. Teachers can encourage students to volunteer to decorate the classroom for the occasion. This last lesson also provides an excellent opportunity to invite families into the classroom to join the celebration.

Teacher Preparation

At least a week before the final lesson, decide what foods, beverages, music and decorations the students want to include as part of the celebration. Organize the list of things to bring; contact parents and other guests, if appropriate.

Prepare a *papel en la pared* (long sheet of butcher paper or newsprint taped to the wall). In large, colorful letters write: "Something I like about myself that is part of my culture is..." Provide colored markers.

Time

Allow up to two 45-minute class periods for this lesson—one period for the incomplete sentence activity and one for the celebration. Make sure that the *papel en la pared* is up on the wall the day of the *fiesta*.

Outline of Activities

Activity	Materials Needed
Incomplete sentence activity: "Something I like about myself that is part of my culture is..."	*Papel en la pared*, colored markers
Celebration	Food, beverages, decorations

Procedure*

1. Tell students that this exercise is part of the celebration of cultural pride and that it is an opportunity to speak openly about the pride they feel about their culture. Review the general ground rules again and remind students that this lesson is intended to be a positive experience and that no negative comments or put-downs should be made.

Acknowledge that saying something really positive about oneself is embarrassing and hard sometimes but that in this lesson they are encouraged to brag a little.

2. Divide class into groups of five or six students and tell students to take a few minutes to think about ways that their culture has positively influenced what they are like as individuals. Ask them to think about some of the things they have learned during *Cultural Pride* that have made them feel proud of their culture. Now ask them to think about the incomplete sentence: "Something I like about myself that is part of my culture is..."

   We encourage the teacher to use specific examples from the students' cultures. Some examples may be:
   - Being bicultural and how that has made you proud and given you two worlds to relate to.
   - Being bilingual and being able to go anywhere in the Spanish-speaking world and communicate with all the different people that live there, while at the same time being able to speak English in the USA.
   - Being able to translate or being able to read books in Spanish and English.
   - Expressing yourself through the special clothes or jewelry you wear.
   - Expressing yourself through music and dance, your love of *salsa, rancheras, cumbias, rumbas,* etc.
   - Expressing yourself through art that is a part of your culture, i.e., murals, painting, weaving.
   - Making special things like *piñatas, cascarones,* etc.
   - Expressing yourself by helping to cook special foods at home.
   - Participating in family traditions, celebrations.
   - Learning about *cuentos* and *dichos* that reflect the richness of your culture.

   When the students have had an opportunity to think about the incomplete sentence, ask them to take turns completing the sentence in their small groups. When all students have had a chance to verbally share their responses in their groups, have them write their responses on the *papel en la pared.* Encourage students to be as expressive and creative as they like, using the different colored markers to draw and/or write their responses for the whole group to see.

Summary

When everyone has had an opportunity to read the *papel en la pared,* tell them that *Cultural Pride* was just a beginning of their exploration of the richness and wonder of

their Latino cultures. Encourage them to continue in their quest to identify all the gifts that their cultures have to offer. Start the music, bring out the food and have fun!

* The incomplete sentence activity was adapted with permission from *Yo Puedo*, Uvaldo Palomares, Chicago, IL: Institute of Cultural Affairs, 1980.

Appendix A
Historical and Ethnographic Profile of Latino or Hispanic Ethnic Groups in the United States

The term Hispanic is used interchangeably with Latino for this text because most of the following information is extracted directly from U.S. Census Bureau and Ford Foundation reports and they have used the term Hispanic.

According to the United States Bureau of the Census, Hispanics are persons who designate themselves as being Mexican, Mexican American, Chicano, Puerto Rican, Cuban or other Spanish Latinos. Working from this criteria, the 1980 census reports 14.6 million Hispanics on the U.S. mainland, or 6.4 percent of the total population.[1] These numbers, however, represent an undercount of the Hispanic populace. An additional but unknown number of Hispanics (both documented and undocumented) add to the "true" population, which has been estimated by some demographers to be well over 20 million.[2] Working from the actual census count, 60 percent of the 14.6 million mainland Hispanics are of Mexican origin, 20 percent are other Hispanic groups, including Central and South Americans, 14 percent are Puerto Ricans and 6 percent are Cubans.[3]

The reality of the Latino population, contrary to popular belief, is a very heterogeneous population including blacks, browns and whites. It is composed of distinct Spanish-origin groups, each concentrated in a different region of the country. While tied together by a common cultural background and language, each of these groups has its own demographics, educational and socio-economic status, perceptions of itself and of its place in U.S. society and internal diversity. In addition, individuals within each of these groups are differentially affected by the process of acculturation. To truly comprehend the complex reality of the Latino population, an understanding of each of the groups that comprise it is needed.

The following sections (Mexican Americans, Puerto Ricans, Cubans and Other Hispanics) are taken directly from *Hispanics: Challenges and Opportunities* (Ford Foundation, 1984).

Mexican Americans

The history of Mexican Americans in the United States, until recently, has largely been one of dispossession, subjugation and economic exploitation. More than 250 years before the 1848 Treaty of Guadalupe-Hidalgo, by which Mexico ceded the northern half of its territory to the United States, Spaniards and later, Mexicans, settled the area that is today the states of Texas, New Mexico, Arizona, Colorado and California. [4] Mexico had first opened its northern region, now Texas, to settlers in 1819, requiring their allegiance to Mexico and their adoption of Catholicism. Feelings of racial superiority, the press of new immigrants, Mexico's abolition of slavery and other factors led these settlers to revolt and create the Texas Republic in 1836, paving the way to further expansion of U.S. territory through the Mexican-American War of 1846-48. For the Mexican population that remained in this territory, it was the southwestward movement of the border and not their movement across it that brought them into the United States. Under the Treaty of Guadalupe-Hidalgo, their land and civil rights were to be protected, as was their right to retain their language, religion and cultural practices.

During the second half of the nineteenth century, the American Southwest was physically, culturally and economically isolated from the rest of the United States. Before 1880, there was little population movement between Mexico and the United States beyond local movements along an ill-defined border. Between 1880 and 1910, however, the southwestern United States experienced rapid economic development encouraged by the subjugation of the region's Native American tribes, the arrival of the railroads and the commercialization of agriculture. During this period, Mexican workers were eagerly sought by U.S. mining, railroad and agricultural interests.[5]

This demand for labor, along with social, political and economic disruptions in Mexico, increased the population of Mexicans in the U.S. to more than one million persons by 1930. At the same time, Americans of European heritage flocked to the West, resulting in large-scale violation of the land-grant protections accorded to Mexican Americans and their subsequent economic and social subordination. Soon, long-settled Mexican Americans were all but indistinguishable from new, economically deprived arrivals from Mexico.

The Great Depression, which brought economic stagnation to the Southwest, caused a backlash against unskilled immigrant labor that led to the deportation to Mexico,

between 1929 and 1935, of more than 400,000 workers (including many born in the United States).[6] The pendulum swung back, however, when World War II created labor shortages in the Southwest. Thus, in 1942, a series of intergovernmental agreements between the U.S. and Mexico created the *bracero* program that allowed the importation of Mexican workers for periods of up to six months. Workers were to be paid the prevailing wages and, on paper, to be protected against discrimination. As a result, large numbers of temporary agricultural workers were transported north. Growers benefited from the continuing supply of seasonal helpers who came without families and left when the work was done. Agricultural interests also used braceros as strike breakers.[7]

The bracero program was originally conceived as a temporary wartime measure. U.S. agricultural interests secured its extension and expansion until 1964, when, under pressure from organized labor, it was terminated by Congress. While the program was in operation, more than four million workers were recruited, and at its height, braceros entered the United States at an annual rate of more than 400,000.[8] Also during the program, the Immigration and Naturalization Service made periodic efforts to crack down on undocumented aliens; the largest such effort, "Operation Wetback," resulted in one million expulsions in 1954—including, through indiscriminate enforcement practices, some U.S. citizens.[9] But the bracero program served to revive the traditional pattern of population movement across the U.S.-Mexican border.

In addition to labor shortages, World War II created a new consciousness among many returning Hispanic war veterans. They became less docile and more politically active in the face of discrimination. For Mexican Americans, such new organizations as the G.I. Forum and the Community Service Organization arose and gave rise to new and more capable political leadership. The black protest movement of the sixties also inspired a generation of Mexican Americans to undertake political action and helped to heighten a growing sense of group consciousness.

Legal migration from Mexico was checked by amendments to the U.S. immigration law in 1965, 1976 and 1978. Family reunification provisions, however, allowed many former braceros who had adjusted their status prior to the program's termination to obtain permanent resident status for their immediate families. In this way, the law encouraged immigration as a self-sustaining phenomenon.[10] Illegal immigration also grew rapidly. The 8.7 million persons of Mexican origin counted by the U.S. Census in 1980 is a conservative figure that includes some but not all undocumented aliens.

The Mexican-origin population thus is multigenerational, containing newcomers, both legal and undocumented, as well as families with a long history in the United States. In 1970, 16 percent of the population were foreign-born, 34 percent were second-generation and 50 percent were third-generation or more, implying a broad range of

social and economic diversity. Most of these individuals are descended from, or are themselves, unskilled immigrants drawn here to work in the low-wage sectors of the Southwestern economy.[11]

Puerto Ricans

All Puerto Ricans are U.S. citizens by birth, making them unique among Hispanic subgroups. The population is further characterized by a pattern of circular migration that was encouraged, until recently, by cheap airfares. This ease of access has an often adverse impact on Puerto Ricans' socioeconomic status, as it militates against their establishing a firm foothold in either the mainland or the island economy and contributes to other problems of adjustment.

The political status of Puerto Rico is a volatile issue among those who favor commonwealth status, statehood or total independence. It is an issue that dominates Puerto Rican politics—on the island and the mainland. From 1898, at the conclusion of the Spanish-American War, to 1952, Puerto Rico was a territory of the United States. In 1952, it became an *estado libre asociado*, or commonwealth, which allows the island a measure of self-government while it remains part of the United States. Despite the fact that the new arrangement provided Puerto Ricans with a greater measure of self-government, many of the vestiges of colonialism that were present prior to the compact remain. For example, Puerto Ricans have no voting representation in Congress and cannot vote in U.S. presidential elections. However, the president can order Puerto Ricans into battle, as occurred in the Korean conflict, where one out of every forty-two Americans killed was a Puerto Rican. These and similar facts are cited by proponents of both statehood and independence. Supporters of commonwealth status recognize the shortcomings of the present situation but believe they can be ameliorated gradually within the commonwealth framework.

It should also be noted that island residents do not pay federal income taxes, which permits the island to offer major tax advantages to qualifying firms. This allowed the famed Operation Bootstrap to attract new business into Puerto Rico and transform the island from a primarily agricultural society to an industrial one.

Although Puerto Ricans have lived in the continental United States for a century or more, their numbers prior to World War II were small. Affordable air travel and increased employment opportunities on the mainland in the postwar years altered the situation. The 1940 census counted only 70,000 persons of Puerto Rican extraction living on the U.S. mainland; by 1950, the number had increased to more than 300,000 and by 1960, to nearly 900,000. The 1970 census counted 1.4 million persons of Puerto Rican origin on the U.S. mainland and the 1980 census, some two million. While data

on the migration of Puerto Ricans between the mainland and the island are limited, crude estimates from airline passenger statistics suggest a decrease in Puerto Rican migration to the mainland from the 1960s to the 1970s, some of the net loss due to reverse migration occurring during the recession years 1970, 1971 and 1976. Indeed, the ebb and flow of Puerto Rican migration appears to depend to a great extent on the relative strengths of the mainland and island economies.[12]

The history of Puerto Rican migration to the United States is similar to that of Mexican Americans in a number of respects. Both flows included large numbers of unskilled laborers seeking work in the low-wage sector of the U.S. economy.[13] Like Mexican Americans, Puerto Ricans on the mainland are highly concentrated regionally; until recently, their migration has been directed primarily to New York City and its surrounding areas. Both groups have been victims of discrimination and prejudice. Reflecting the lateness of their large-scale arrival on the mainland, however, Puerto Ricans did not organize there in significant numbers until the late fifties, well behind the Mexican American community in that respect. Another difference is that Puerto Ricans have always been concentrated primarily in central cities like New York, where their employment outlook has depended on the strength of the local manufacturing and service sectors.[14] Their low wages in the secondary labor market of those sectors, the decline of manufacturing jobs in the Northeast and the high cost of urban living have contributed much to the status of Puerto Ricans as the poorest of U.S. Hispanic groups.

Cubans

Cubans, who in 1980 comprised about six percent of the Spanish-origin population, are the third largest Hispanic group in the United States and the most prosperous. Although the first major Cuban migration to the United States occurred in 1868, in response to the demand for labor in the new tobacco industry of Key West, most Cuban immigration is a product of the past twenty years. In 1950, there were only about 34,000 persons of Cuban birth in the United States. The advent of the Castro regime in January 1959 brought to the United States many wealthy and middle-class Cubans, the first wave of an exodus that brought the number of Cuban-origin persons counted in the census to 125,000 by 1960, to a half a million by 1970 and to 803,000 by 1980.[15]

In addition to the financial, educational and cultural assets of many Cuban refugees, the support of private charitable organizations and the federally funded Cuban Refugee Program of the early sixties contributed much to the success of the Cuban refugee community. A principal aim of the program was to relocate the refugees in communities across the United States, in order to relieve the strain that the Cuban

influx was assumed to have placed on the depressed economy of Miami. By the early seventies, however, a significant return migration to Miami had taken place, largely a result of the thriving economy of the city's Hispanic community. Today, some 60 percent of all Cubans in the United States live in the Miami area.

Unlike Mexicans, Cubans and Puerto Ricans show little generational diversity. In 1980, most Cubans were first-and second-generation.[16] This pattern was reinforced by the Marial boatlift of May 1980, in which 125,000 Cubans from lower socioeconomic backgrounds than those in earlier waves entered the United States. The arrival of this latter group, while increasing the Cuban presence in this country, has lowered the socioeconomic profile of the Cuban-origin population as a whole. In addition, their arrival coincides with a period in which opportunities generally have been limited. The experience of these "late" arrivals is thus likely to be less favorable than that of those who came earlier.

Other Hispanics

"Other Hispanics" is a residual census category that covers Central and South Americans, including Spanish-origin Caribbeans—primarily Dominicans—and a group known as Hispanics. It is estimated that between 1950 and 1980, the number of persons from Central and South America enumerated by the census increased from 57,000 to well over a million. The large majority of U.S. Hispanics of Central and South American origin are foreign-born. In 1979, Central and South Americans comprised an estimated 8 percent of the U.S. Latino population.[17] Central and South Americans are a culturally heterogeneous group, concentrated in different regions of the United States according to national origin. Dominicans and Colombians are generally found in New York, for example, while Guatemalans and Salvadorans are found in Los Angeles. Though the Census Bureau provides figures on the number of Central and South Americans by nationality, little is known of the characteristics of this population by national origin.

Like Cubans, but unlike Mexicans and Puerto Ricans, the educational and occupational mix of Central and South Americans spans a wide socioeconomic spectrum. They are represented to a greater extent than Mexicans and Puerto Ricans in the white- and blue-collar occupational categories, while their presence in farm work is negligible. Also like Cubans, but unlike Mexicans and Puerto Ricans, many are political refugees and asylum seekers in flight from the violence of El Salvador, Guatemala or Nicaragua. Some have come to the United States, either temporarily or permanently, for economic reasons. While much is known about the status of other Latino groups, little is known about how the various Central and South American groups are faring in the United States.

"Hispanos," who reside primarily in the American Southwest, trace their origin to the original Spanish colonists or to subsequent immigration from the Iberian peninsula. Little is known about them, including their precise number. However, of the "Other Hispanics," more than two-thirds were native-born and of native-born parentage. It is this group that most likely represents the Hispanos. While they are most often found in the same states as are Mexican Americans, they are ethnically and culturally distinct. Other Hispanics include Spaniards such as Basques, Catalonians and Spanish gypsies, as well as those who are partly Hispanic and who identify themselves as "Other Hispanic" in the census.

Central Americans

Central America is a narrow piece of land connecting Colombia on the South to Mexico on the north. At present it consists of seven independent states: Guatemala, Belize (formerly British Honduras), El Salvador, Honduras, Nicaragua, Costa Rica and Panama. In the pre-Colombian period, Central America was an area of relatively high native Indian civilizations, situated as it was between the high civilizations of Mexico and Colombia. The Central American civilizations were largely destroyed by the Spanish, who brought their language, religion and culture, which they succeeded to varying degrees in imposing on the indigenous population, as they incorporated the latter into their economic system with various forms of forced labor, debt peonage and slavery. Decimated by European diseases and ill treatment, much of the native population was replaced by African slaves, particularly along the Atlantic coast. The resulting series of mixed races and mixed cultures has characterized the area and reflected its political and economic history.

With the collapse of Spain's American colonial empire in the early nineteenth century, the native-born Spaniards (Creoles) replaced peninsular Spaniards as the region's ruling class. Attempts to create a single Central American state or federation proved unsuccessful, and the isthmus split up into the separate states of Guatemala, El Salvador, Honduras, Costa Rica and Nicaragua. Panama was separated from Colombia by Theodore Roosevelt, who wanted to build the Panama Canal. British colonialism in Belize and Nicaragua, and American adventurism everywhere, complicated the early independence period.

Since the nineteenth century, the United States has maintained political dominance in Central America by repeated direct and indirect military intervention, and by collaboration with local land-owning, military and business oligarchies. Economic domination has been maintained by international corporations and other means (Pearce, 1982). More specifically, by the end of the last century each Central American country began to be locked into a system of economic dependency on the

export of one or two crops, usually coffee and bananas. The local landowning elites were encouraged to produce solely for export, and the needs of the local population were completely neglected. Communal Indian lands were lost and Indians were forced to work on coffee and other plantations in semi-slavery. The local elite controlled the land in El Salvador, Honduras and Nicaragua. Unlike coffee, however, banana production gradually came under the control of United States capital, particularly the United Fruit Company.

Present-Day Conditions/Migration to the U.S.

Central American countries have a large concentration of land ownership, and they are ruled by elite military dictatorships (Nicaragua only until 1979). Only Costa Rica has had democracy. The current turmoil in Central America stems from centuries of economic, social and political oppression. The World Council of Churches has documented massacres and other violations of human rights and harassment throughout Central America, including Belize, Costa Rica and Panama, by intelligence and security forces, as well as by paramilitary death squads (Boutilier, 1983).

Until recently, immigration from Central America to the United States, though relatively small, was quite steady. However, the turmoil and chaos that have been prevalent in most of Central America since the mid-seventies have served as the impetus for the sudden and rapid increase of Central American immigration to the U.S. For instance, the sudden great influx from El Salvador and Guatemala between 1978 and 1984 can only be attributed to political factors, i.e., people escaping either from right-wing military dictatorships or left-wing revolutionary movements. In very general terms (and this has been true in Central America), repression drives large numbers of poor people from their homes, while revolutions drive away a smaller number of wealthier people. Recent Central American immigration has been greatest from El Salvador and Guatemala, with only slight increases from Nicaragua, about the same as from Honduras and Costa Rica, which are also suffering economic difficulties.

Although the 1970 census showed that Central Americans had very high levels of income and education compared to other Spanish-origin groups in the United States, the occupational distribution of Central American women was very similar to that of other Latina women. The situation has no doubt changed with the great influx of undocumented immigrants, especially from El Salvador and Guatemala, from a broader range of society, including lower socioeconomic levels. As of 1970, Central Americans in the United States exhibited middle-class characteristics more than any other Latino group, at least officially. By 1984, however, unofficial observations show a much more diversified population in terms of socioeconomic status. The new wave of undocumented migrants may be more consistently working class in their occupa-

tional background, particularly those going to the West Coast.

Additional Notes on Central Americans

The continuing influx of immigrants from Central America is changing the nature of many Hispanic communities in the United States. The largest single concentration of Central Americans in the United States is found in the downtown area of Los Angeles.

Although of Spanish-speaking origin, Central Americans differ from other Latino origin groups because of the circumstances surrounding their immigration to the U.S. Most are in this country illegally and, if returned to their country, may be subject to political reprisal.

According to Penalosa (1985), "Because of their growing numbers, their language minority status and their lack of familiarity with the culture of the U.S., Central Americans have been identified as a particularly difficult population to serve."

Since among these populations there are numerous school-age children and adolescents, their entitlement to an education poses an additional challenge to the nation's schools.

Among these populations are speakers of Mayan languages who do not speak Spanish or who have very limited capabilities in that language.

TABLE 1
Persons Reporting at Least One
Specific Ancestry Group in the
United States: 1980

LATINOS/HISPANICS OF MEXICAN ORIGIN

Total U.S.	Number	Percent of Total Hispanics
Mexican	7,692,619	57%

LATINOS/HISPANICS OF SOUTH AMERICAN ORIGIN

Total U.S.	Number	Percent of Total Hispanics
Argentinia	37,909	
Bolivian	16,048	
Chilian	31,843	
Colombian	156,276	1%
Ecuadoran	87,973	
Peruvian	57,938	
Uruguayan	8,590	
Venezuelan	33,029	
	429,606	3%

LATINOS/HISPANICS OF CENTRAL AMERICAN ORIGIN*

Total U.S.	Number	Percent of Total Hispanics
Costa Rican	26,992	
Guatemalan	62,098	
Honduran	55,565	
Nicaraguan	45,077	
Panamanian	44,754	
Salvadoran	84,757	
	319,243	2%

*Note: These represent significantly underestimated figures. Penalosa contends that as many as 300,000 Salvadorans and 100,000 Guatemalans may reside in the Los Angeles area (Penalosa, 1985).

TABLE 1, continued

LATINOS/HISPANICS OF CARIBBEAN ORIGIN

Total U.S.	Number	Percent of Total Hispanics
Cuban	597,702	4%
Dominican	170,698	1%
Puerto Rican	1,443,862	11%
	2,212,262	16%

LATINOS/HISPANICS OF SPANISH HISPANIC ORIGIN

Total U.S.	Number	Percent of Total Hispanics
Spanish/Hispanic	2,686,680	20%

TABLE 2

Major Distribution of Latinos/Hispanics of Central American Origin

Costa Rican	-	Northeast/West
Guatemalan	-	West
Honduran	-	Northeast/South
Nicaraguan	-	West
Panamanian	-	Northeast
Salvadoran	-	West

Major Distribution of Latinos/Hispanics of South American Origin

Argentinian	-	Northeast/West
Bolivian	-	South/West
Chilean	-	Northeast/West
Colombian	-	Northeast/South
Ecuadoran	-	Northeast
Peruvian	-	Northeast
Uruguayan	-	Northeast
Venezuelan	-	South

Major Distribution of Latinos/Hispanics of Caribbean Origin

Cuban	-	South/Northeast
Dominican	-	Northeast
Puerto Rican	-	Northeast

TABLE 3

Dramatic Changes Between 1970 and 1980 Census:

	1970	1980
Costa Rican	26,840	26,992
Guatemalan	26,865	62,098
Honduran	31,150	55,565
Nicaraguan	28,620	45,077
Panamanian	38,196	44,754
Salvadoran	23,502	84,757

These numbers, though demonstrating the rapid growth of Central Americans, are extremely low estimates of the actual numbers of Central Americans found in the United States. The greatest number of persons from Central America have arrived in the U.S. in the last four years. Three years ago the United Nations estimated 250,000 Salvadoran and 80,000 Guatemalan refugees living in the Los Angeles area.

Notes

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Appendix B

Latino Presence in the United States: Demographic Trends and Family Life Issues

Introduction

Latinos in the United States are a multi-racial multi-ethnic group, representing a diversity of cultures, languages, nationalities, citizenship status, educational backgrounds and socioeconomic levels. There is a wide variation in the duration of residence of different Latino groups in the United States, and in the conditions that brought them here. Many have had a long history of residing in the geographic area which is now the United States, while others constitute one of the largest influxes of refugees recently experienced by this country.

The demographics of Latinos suggest that they will play an increasingly significant role in the future of the United States. This, however, may be tempered by an historic pattern of discrimination that has denied Latinos equal access to quality education, employment, and health care, as well as opportunities for full political participation and representation. Family life education programs that stress an appreciation for cross-cultural similarities and differences, enhance self-esteem, promote decision-making and communication skills and thoughtful planning for childbearing, education and career offer one promising approach to increasing the educational, vocational, political and health care opportunities of Latino youth.

In the following pages, the Latino presence in the United States is analyzed with respect to six major areas that have affected their opportunities for education, employment, political participation, and family health. These areas include: (1) popu-

lation growth, as related to fertility levels and migration; (2) profile of Latino youth; (3) adolescent pregnancy; (4) education; (5) socioeconomic background; and (6) political participation and representation. An understanding of these issues identifies the importance of addressing the concerns of the Latino population through relevant family life education programs.

Population Growth

Current Status and Explanations

A high rate of population growth is one of the most distinctive demographic characteristics of Latinos in the United States. The Latino population increased by 61 percent between 1970 and 1980, as compared to an 11 percent growth for the total U.S. population.[1] In 1980, Latinos comprised 6.4 percent of the U.S. population, while blacks made up 11.7 percent.[2] Between 1980 and 1985, the Latino population grew by 16 percent, or 2.3 million people, to represent about 7 percent of the total U.S. population. The Latino population includes 10.3 million Mexicans, 2.6 million Puerto Ricans, 1.0 million Cubans, 1.7 million Central or South Americans, and 1.4 million of other Spanish origin.[3] Clearly, Latinos comprise a significant part of our country's people.

As their numbers increase, issues concerning the Latino community will have a growing impact upon the rest of the United States society. The quality of education and training available for Latino youth will affect their future jobs and income, and the contributions they are prepared to make to economic and social life. Family life education programs that are culturally relevant to Latinos can provide resources for Latino youth and their families to make decisions about education, training, employment, and childbearing that would promote the health and well-being of this increasingly significant group in our society.

The importance of developing relevant programs for Latinos will be most strongly felt in states with high concentrations of Latinos, such as California, Texas, New York, Florida and Illinois. In these states, Latinos will comprise a large percentage of the future workforce, school-age children, and voters. For example, a recent California state study projected that the Latino population would double from 5.5 million in 1986 to 11.1 million in 2015, comprising almost 30 percent of the population. Another study projected that Latinos would make up over 32 percent of California's population in 2010, equaling the number of whites by 2030. If those currently undocumented are granted amnesty, the growth is expected to be even more dramatic.[4] Addressing

the concerns of the Latino community with culturally appropriate programs today could mean that a large percentage of our population will be better educated, healthier, and prepared to participate in social and political life by the year 2030.

There are many issues that currently concern the Latino community, such as access to quality education, training, and employment opportunities, as well as the chance to participate more fully and be better represented in political life. Family life education programs can promote decision-making and communications skills so that Latino youth and their families can consider an increasing range of options for education, employment, careers, and childbearing.

A number of factors contribute to the high rate of population growth among Latinos. Three that are most often cited are high fertility rates, the relative youth of the population, and high levels of migration to the United States. In addition, Latinos have traditionally placed a high value on the family and upon children. Historically, children have been valued both as family members and for their economic contribution from working in the fields to help support the family. A lack of quality medical care has led to high rates of infant mortality and morbidity, so that it was common to have many children in order for a few of them to survive. Many Latinos who have recently immigrated to the United States from rural communities retain a strong desire for many children that developed from the economic needs and lack of medical care in their rural environment.

Latino values about childbearing may change as part of their transition to a more urban lifestyle in the United States. However, if family planning is to be relevant to them during this transition, it must be integrated with comprehensive medical care that addresses more general health needs. Part of the reason that family planning services have not been relevant for Latinos is that these services have often been categorical, focusing strictly on methods of contraception and spacing pregnancies rather than being provided as part of a comprehensive health care program. Effective family planning methods require a strong educational component, as well as comprehensive medical coverage, in order to meet the needs of Latinos.

There are definite gaps in the medical care services that are accessible to Latinas. These gaps are evident in the pattern of Latinas beginning prenatal care in later stages of pregnancy than non-Latinas. For example, 12 percent of Latina mothers waited until the third trimester of pregnancy or received no prenatal care at all in 1980, as compared to 3.5 percent of whites and 9.6 percent of blacks. However, in spite of problems with accessibility of services to Latinas, they tend to have quite healthy babies. The incidence of low birth weight babies born to Latina mothers is relatively comparable to that of whites, and markedly less than that of blacks. In 1980, 5.6 percent of Mexican and Cuban babies were born weighing under 5.5

pounds, as compared to 5.7 percent of whites, almost 9 percent of Puerto Ricans and 12.5 percent of black infants.[5]

Fertility Rates

In 1980, Latino birth and fertility rates were slightly higher than those for blacks, and considerably more than whites. The birth rate, or number of babies born per 1,000 population, was about 14 for whites, 23 for blacks, and 23.5 for Latinos. Differences in fertility rate (the number of live births per 1,000 women age 15 to 44) followed a similar pattern. In 1980, these rates were about 62 for whites, 91 for blacks and 95 for Latinos.[6] Table 1 displays the variation in fertility rates across different Latino groups in 22 reporting states.

TABLE 1

FERTILITY RATES FOR HISPANIC SUBGROUPS	
Mexican	111.2
Puerto Rican	77.0
Cuban	41.9
Other Latino	75.3
FERTILITY RATES FOR NON-HISPANIC WHITES AND BLACKS	
White	62.4
Black	90.7

SOURCE: U.S. Department of Health and Human Services, "Health Status of Minorities and Low Income Groups," DHHS publication no. (HRSA) HRS-P-DV 85-1, Washington, DC, 1985, p. 36. Figures represent data from 22 reporting states. "Other Hispanics" includes Central and South American, other and unknown Hispanics.

This data has also been broken down to show fertility rates for the different Latino groups in each of 22 states. Perhaps the most striking aspect of the data is the large variation in fertility rates in different states for the same Latino group. For example, the Mexican rates fluctuated between 100 and 120 in Hawaii, Florida, Nebraska, California, Arizona, Illinois and Texas (listed in ascending order of rates). By contrast, the rates were 32.7 for Arkansas, 32.0 for Georgia,and 27.9 for Maine (based on less than 20 births) with a low of 13.6 in Mississippi.

Unmarried Latinas had almost twice the birth rate of unmarried non-Latinas in 1980 with rates of about 52 and 28, respectively.[7] The heterogeneity among different Latino groups remains apparent, with Puerto Rican rates consistently higher than any other group in all age brackets. The combined birth rates of unmarried women ages 15 to 44 were approximately 75 for Puerto Ricans, 55 for Mexicans, 41 for "Other Hispanics," and 9 for Cubans. This compares to a rate of almost 28 for unmarried non-Latinas. Following a pattern consistent to the one described above, Cuban women had the lowest birth rates of any group, at any age. 1980 data from the entire United States showed birth rates for unmarried whites and blacks as about 18 and 84, respectively. Comparing these figures to those for Latinas, it appears that unmarried Latinas have birth rates that fall approximately halfway between those for whites and blacks.[8]

Latinas tend to have children while they are relatively young, as well as having larger families than their non-Latina counterparts. Data from the 22 states reporting in 1980 showed that Latina fertility was significantly higher than white and black fertility for women 25 years and older. For women under 20, Latina fertility was considerably higher than that for whites, but below the rate for blacks. In the 20 to 24 age bracket, Latina and black rates were comparable, exceeding the white rate by almost 50 percent.

In these same 22 states, there are considerable differences between the fertility rates at different ages among Latino groups, with Mexican women consistently having the highest rates and Cuban women the lowest. In fact, Cuban fertility patterns are quite similar to whites, with the majority of women bearing children between ages 20 and 29. The rates for Cuban and white women are almost identical after age 35. Mexicans and Puerto Ricans have high levels of teenage pregnancy, with rates of almost 96 and 83, respectively, from ages 15 to 19. These rates contrast sharply with the Cuban rate of about 25, which also falls below the white rate of 52. However, as Mexican and Puerto Rican women pass age 20, Mexican fertility is increasingly the higher of the two. By contrast, the fertility rates of Mexicans, Cubans and other Latinos are more similar between the ages of 20 and 29, when the rates for other groups rise to be relatively closer to the Mexican rates. Fertility rates for Puerto Rican women were high in comparison to whites through ages 20 to 24, but then decreased to

become roughly comparable from ages 25 to 34. Puerto Rican fertility was relatively high again for women over 35.[9]

In 1984, the lowest fertility rates of the decade were recorded for the general United States population. However, Latinos still had a rate of 86 for women between the ages of 18 and 44. This rate was markedly higher than the black rate of 72 or the white rate of 64.[10] Nonetheless, it is interesting to note that the rates for Latinos and blacks dropped noticeably between 1980 and 1984. In contrast, the white rate rose slightly. The differences between the rates for these three groups thus decreased considerably over the four-year period.

A number of explanations have been offered for the differences between birth and fertility rates of Latinos, blacks and whites. These include poverty, alienation, unemployment, minority status, Catholicism, and lack of utilization of contraception. However, since data from national studies reveal that 49 percent of Latinas use contraceptives, which is comparable to use by non-Latinas, lack of contraceptive use does not appear to be an accurate explanation of higher fertility.[11]

One explanation for higher Latino fertility rates indicated by the literature is the greater desire of Latinos to have children. This desire has often been attributed to cultural values of *familismo*. Familismo is based on the belief that each child will be provided for by God, that having many children indicates greater manhood, and that family relationships can be relied upon in difficult times. However, the actual relationship of these beliefs to contraceptive use is unclear. In fact, one study showed that the husband's desire for a large family was the strongest influence upon a woman's desire to have many children. Women born in Latin America also tended to want larger families than those born in the United States. Finally, older women expressed stronger desires than younger women for large families, which may indicate the historic period in which these women were socialized, wherein women played a more traditional role of wife and mother. Women who had their first child when they were younger tended to desire and have more children.[12]

Another reason for high Latino fertility rates mentioned in the literature is problems of accessibility of services that many Latinos may experience. In these discussions, lack of accessibility is related to lower contraceptive use. However, the study by VanOss Marin, Marin and Padilla (1981) showed that low income Latinas in East Los Angeles reported persistent contraceptive behaviors, despite side effects of contraceptive use and substantial barriers to service delivery. These women generally waited for an hour at their clinic—twice as long as that reported on a national survey. Other problems included high cost, lack of insurance, undocumented status, and lack of childcare.[13]

The combined impact of age, socioeconomic status and education has also been used to explain differences in fertility between Latinos and non-Latinos. One study by Jaffe revealed that when the influences of age, education and income were controlled, Puerto Rican fertility was approximately the same as that for whites, and that fertility of Central and South Americans was 15 percent lower than the white rate. Only the birthrates of Mexican-American women and those from Spain remained markedly higher.[14]

In the future, Latinos as a group will probably continue to have high fertility rates, even though research has indicated that the rates decline as part of the acculturation process. While Latinos who have resided longer in the U.S. have fertility rates more similar to the rest of the population,[15] a continuing inflow of migration to the United States from Latin America is expected in the coming decade. As will be further discussed in the following section, a majority of Latino migrants are married women in their childbearing years.[16] The higher fertility rates of foreign-born Latinos may offset any decreases in the rates of those who have resided longer in the United States. The depressive effects of acculturation on Latino fertility may tend to be masked by the higher rates of new immigrants, causing rates for Latinos as a whole to remain high.

Migration

One of the most important factors in the increase in the Latino population in the United States is the continuing inflow of migration. While multiple discussions at the federal and state policy level are taking place to try to deal with this issue, migrants continue to enter this country under the most adverse conditions, seeking the economic promise of the United States. Although it is difficult to determine exactly how many undocumented Latinos are in the United States, it was recently estimated that 1 million were in California in 1980, 75 percent of which came from Mexico.[17]

Most Mexicans who migrate to the United States are seasonal, temporary workers. In fact, temporary migrants outnumber permanent ones by a margin of eight to one. Many of these migrants are undocumented, and find work in the urban service sectors in California and Texas. One study found that the average stay was about 10 months, after which the migrants returned to their homes for religious holidays or family events. Since they maintain such strong cultural ties to their homeland, have little or no job security, and are highly mobile, these migrants do not tend to become integrated into U.S. society. They live double lives, changing their lifestyles in response to the environment in which they find themselves.[18]

These extensive migration patterns have implications for family life education, partly because married women in their childbearing years form a majority of the migrants

coming into the United States.[19] The potential for migrating couples either to have children while they are in this country, or to bring young children with them is thus very great. In addition, the experience of migration is accompanied by economic instability and family disruption, leading to high divorce rates, desertion, child abandonment and domestic violence among recent immigrants.[20] Migration thus places a particular kind of stress upon families that could be addressed in family life education programs. Whether the same families remain in the United States over long periods of time or not, it appears that there will be a substantial population of Latino migrants that form an integral part of this country's workforce. A comprehensive policy for family life education should consider migrants as part of the population that is eligible and deserving of attention.

The need for family life education to address the situation of migrants is likely to grow in the next decade, since the numbers of women and children among seasonal immigrants will probably increase. There are a number of reasons for the rising trend toward migration. First, even with a conservative estimate of stable population growth in Mexico, its population is expected to double in the next 27 years. Scarce jobs and low wages in Mexico provide a strong impetus for migration. In fact, one study showed that ten times more of the women in the sample found employment after migrating to the United States, while 11 percent worked in the service sector with a median wage of $2.70 per hour. Men usually moved from a situation of underemployment in Mexico to one of better and more full employment in the U.S. Migration thus offers better economic opportunities.[21]

Current economic projections in the United States indicate an increasing demand for low paid, semi-skilled labor, particularly in the expanding service sector. As the domestic population ages and fertility rates decline, U.S. companies will have a growing need to import cheap labor from abroad in the 1990s.[22] Some research has suggested that the illegal nature of migrant labor maintains a pool of vulnerable workers who will accept cheaper wages and be more compliant than legal workers.[23] The growing need for workers in particular economic sectors does not imply that legal restrictions on immigration will be relaxed; in fact, this argument indicates that illegal status is an important reason for employers to hire migrant labor.

In summary, high levels of migration and fertility rates are significant causes of population growth. However, a number of studies have shown that both fertility rates and population growth decline with improved socioeconomic conditions and education. These studies suggest that meeting economic and educational needs is as important as the availability of contraception to promote family planning.[24] It also suggests the need to examine other reasons that lie behind the high population growth of Latinos. For example, opportunities for education, training, employment, and political representation influence the possibilities for Latinos to make choices

about contraception and family size. All of these opportunities can be hindered by teenage pregnancy, if it leads to a situation where quality education and employment, and thus higher levels of income, are difficult to achieve.

Profile of Latino Youth

Latinos are a young population. In 1985, their median age was 25, as compared to almost 32 for non-Latinos.[24] Almost one-third of Latinos are under the age of 15, in contrast to about one-fifth of the non-Latino population. Whites tend to be older, with approximately 12 percent over age 65, as compared to about 8 percent of blacks and 5 percent of Latinos.[25] As with other characteristics, median ages vary for different Latino groups. For example, in 1985 Mexicans had a median age of 23.3, while it was 24.3 for Puerto Ricans, 28.0 for "Other Spanish" (including Central and South Americans and other Spanish origins), and 39.1 for Cubans.[27] Cubans have a different pattern than that for other groups, indicating the diversity that exists within Latino peoples in the United States.

The relative youth of the Latino population has important implications for public policy on family life education. Since many Latinos are entering their childbearing years and tend to have more children at a younger age than other groups, Latinos will remain a young population through the coming decade. Other groups, and particularly whites, will tend to be an older population concerned with issues such as services for the elderly and Social Security. Latinos will have a greater interest in the areas of education and youth employment. In addition, policy makers will need to be sensitive to the potential social, economic and political consequences that may arise as an older white population increasingly depends upon Social Security taxes paid by an increasingly Latino and black workforce.[28]

Adolescent Pregnancy

In the United States the causes of adolescent pregnancy are currently being re-examined. Since 82 percent of girls who give birth at age 15 or younger are daughters of teenage mothers, these causes appear to be rooted in a cycle of social and economic disadvantage that can be difficult to overcome. Teenage pregnancy has been referred to as the "hub of the U.S. poverty cycle." Seventy-one percent of the women under 30 who receive Aid to Families with Dependent Children are/were teenage mothers.[29] Recent research has projected that 40 percent of today's 14 year olds will be pregnant at least once before they reach 20. With the U.S. leading nearly all developed countries with its incidence of teenage pregnancy in 15 to 19

year olds, and with a high rate of ignorance about reproduction and contraception prevalent among teenagers, family life education is increasingly being considered an important part of school curriculum.[30]

Recent research has indicated that Latinos are strongly affected by the general trend in the U.S. toward high levels of adolescent pregnancy. As a young population, they have a relatively large number of women in their childbearing years. They also tend to have high levels of adolescent pregnancy that fall between those for whites and blacks. For example, during the mid-teenage years of ages 15 to 17, the Latino fertility rate is just over 52, compared to about 22 for whites and 77 for blacks. Fertility rates tend to increase as teenagers get older. Eighteen- and 19-year-old Latinos have a rate of almost 127, far above the white rate of about 68, but lower than the black rate of 146.5.[31]

The need for family life education programs that are relevant to Latinos is clear. Such programs can provide skills for Latino youth and their families to communicate and make decisions about issues of sexuality, contraception, and relationships, as well as goals for education and careers. Developing good communication within the family about these issues can encourage Latino youth and their parents to expand their range of choices.

Education

Within the area of education, inequalities between Latinos, whites and blacks are most sharply revealed. It is difficult to pinpoint the reasons for low educational attainment among Latinos, due to a lack of evaluative data on language usage, the quality of schools attended and the quality of programs offering English to Spanish-speaking people. Differences between particular Latino groups also make it hard to draw general conclusions about Latinos as a whole, as noted above with respect to fertility levels.

However, despite these difficulties, some factors appear to have a greater influence than others on the level of educational attainment among Latinos, including family socioeconomic background, English language ability and nativity. Latinos who come from families with higher incomes and more highly educated parents tend to do better in school than students from families with lower incomes and less educated parents. Fluency in English increases the likelihood both of completing high school and entering college. In general, those born on the U.S. mainland have higher achievement levels, with the possible exception of those who were born elsewhere but entered schools in the U.S. at an early age. As noted numerous times above, Cubans

are an exception here. Foreign-born Cubans excel over both Cubans and whites born in the United States.[32]

While the above factors do play a role in the educational attainment of Latinos, the larger context of societal discrimination has played a historic role in "pushing" Latinos out of school. The effects of discrimination and unequal access to quality education are evident when the educational profiles of Latinos, whites and blacks are compared.

In 1980, Latinos had completed less median years of school than whites or blacks. While the median for Latinos was 10.7 years of school, blacks finished 12.0 years and whites 12.5 years. Latinos are thus less likely to finish high school and be eligible for jobs that require a high school degree. Only 60 percent of Latinos between the ages of 14 and 24 had completed high school as of 1984, compared to 75 percent of blacks and 83 percent of whites.[33]

Part of the reason for lower levels of high school graduation among Latinos is that many never complete elementary school. In 1980, close to 16 percent of Latinos 25 years or older had completed less than five years of school, as compared to about 9 percent of blacks and 2.6 percent of whites.[34] This difference in educational attainment influences the number of Latinos who are prepared to continue in higher education and be eligible for employment and training opportunities that require a high school or college degree.

Based on the above discussion, it is not surprising that Latinos are under-represented at the college level. Only about 18 percent of Latinos aged 14 to 24 were enrolled in college in 1984, which was two points lower than the percentage of blacks and eight points lower than whites. However, once Latinos complete high school they enroll in college at a similar rate to whites. For example, 30 percent of Latino high school graduates aged 14 to 24 enrolled in college in 1984, as compared to 34 percent of whites and 27 percent of blacks.[35]

More Latinos are finishing high school and attending college. However, few complete college programs in the usual four-year period, and twice as many Latinos as whites attend two-year colleges. These trends may well reflect the demands on Latino students to have jobs in addition to their studies. Similarly, Latinos are only half as likely as whites to enter universities.[36] As of March 1985, only 8 percent of Latinos had finished four or more years of college, compared to 20 percent of non-Latinos.[37]

Differences in educational attainment also exist for different Latino groups. For example, while 42 percent of Mexican-Americans had completed high school as of March 1985, 63 percent of Central or South Americans living in the United States had

reached this educational level.[38]

The educational profile of Latinos has implications for many aspects of family life. One study of Latina female adolescents indicated that education has an important influence upon a woman's choice of lifestyle, her desire for children and her information about contraception. Educational background largely determines the economic value of her time and therefore, affects her employment opportunities and level of income. Education has also been related to a woman's age at marriage, duration of marriage, and attitudes toward family life issues.[39]

Higher educational levels have been linked to decreases in fertility rates. In fact, one study by Bean and Swicegood found that the relationship between education and fertility was stronger for Latinas than for whites. Increases in education had a particularly strong effect upon the fertility of younger Mexican-American women. This trend may have been due to the greater access to resources and opportunities that younger women have compared to older women.[40]

Lack of education and training leads to problems finding jobs and maintaining a steady income. This is particularly evident when examining the incomes of teenage mothers as compared to women who have children in their twenties. Teenage childbearing involves a number of social, economic and health problems for both mothers and their children, including the likelihood that the mother will not finish her education.[41] As a result of lower educational and income attainment, Latina teenage mothers face the increased likelihood of being on welfare, living below the poverty line, parenting as a single mother and having other unplanned children. Children of teenage mothers have been found to repeat more grades in school and have lower levels of academic achievement than children whose mothers were over twenty.[42]

Discriminatory attitudes in society lead teachers to have low expectations of Latinos' ability to achieve. Latinos are often segregated from non-Latinos, attend schools with inadequate staffing and equipment, and experience discrimination from school professionals. The lower levels of educational attainment among Latinos is a result of years of discrimination and low quality schooling that would present obstacles to a student from any background.[43] The development of family life education programs that are relevant for Latinos is thus one part of a larger need to improve the educational experience of Latinos in general.

Family life education will increasingly be called upon to develop programs reflecting diverse audiences of Latino heritage residing in the United States. Part of this unique challenge results from the fact that these individuals have had very different kinds of life experiences including economic, cultural and educational adjustments in their

new environment. These individuals may also be walking a cultural value line because of the differences between their new and old homelands, potential conflicts between generations (new and old residents), and adjustments to urban settings after having resided in many rural communities.

Simultaneously, the great variation both within and between Latino groups requires consideration of three important factors: (1) the educator's self-awareness of their categorical and stereotypic thinking; (2) the need to respect and understand both the universal and individual needs of the child, no matter what cultural background they represent; and (3) the educator's role in facilitating ways to accentuate how the diversity contributes to, rather than hinders, the overall strength of the group. This last point is particularly important, since a recognition of the value of cultural diversity involves benefits for all of the children in a classroom. The opportunity to learn about different cultural backgrounds can greatly enhance a child's education, as well as foster positive social attitudes of respect for other people and the varied strengths they have to offer. An educator can play a powerful role in enhancing the self-esteem of children from varied backgrounds by drawing upon their diverse cultures as opportunities to learn and as preparation for life in an increasingly multi-cultural society.

Socioeconomic Background

Socioeconomic inequality is evident in the pattern of low incomes and underemployment among Latinos and blacks relative to whites. As the Latino population increases, these discrepancies in income and employment result in a growing number of Latino families living in poverty. For example, 26 percent of Latino families lived below the poverty line in 1983, as compared to 10 percent of whites and 32 percent of blacks.[44] Children are strongly affected by this trend. Almost 39 percent of Latino children were living in poverty in 1983, as compared to 46 percent of blacks and 13 percent of whites.[45]

Wide variations in the proportion of different Latino groups living below the poverty level exist. Puerto Ricans have a higher level of poverty than blacks, with 42 percent of all Puerto Ricans living in poverty in 1985. In 1985, 24 percent of Mexicans, Central and South Americans lived below the poverty line, almost twice the Cuban rate of 13 percent.[46]

Part of the reason that so many Latinos are living in poverty is that the structural

pattern of employment, which is directly linked to advanced education, limits their access to jobs that pay as highly as those available to whites. This pattern results in low incomes among blacks and Latinos relative to whites, even when the householder is working a regular job. For example, while the median income for white families was $25,800 in 1983, it was only $17,000 for Latinos and $14,500 for black families. These differences in income might be explained by higher levels of unemployment among blacks and Latinos. However, even in families where the householder is a year-round, full-time worker, the median income for whites was $32,400 in 1983, compared to $23,000 for Latinos and $24,000 for blacks. Thus, the full-time jobs generally available to blacks and Latinos do not pay as well as those available to whites,[47] often because the individual has not been able to achieve the educational level to qualify for jobs which are increasingly technocratic in nature. There is an increasing trend for jobs to be either low-pay and semi-skilled in the service sector or to be high-pay and requiring education or technical skills. Contributing to this bleak picture are the fewer efforts at both the federal and state level to implement job training and education programs which could improve the overall socioeconomic status of Latinos as a group.

Levels of employment and unemployment also contribute to the socioeconomic conditions of Latinos and indicate a pattern of inequality between Latinos, whites and blacks. For example, there were approximately 7.4 million Latinos in the U.S. labor force in March of 1985, which represented a rate of labor force participation comparable to that of non-Latinos. However, the unemployment rate for Latinos was 11.3 percent, which was markedly higher than the 7.4 percent rate of non-Latinos. Puerto Ricans had the highest unemployment rate (14.3 percent) of all the Latino groups. This compares to rates of 12 percent for Mexicans, 11 percent for Central or South Americans, and 7 percent for Cubans. Again, Cubans were strikingly different from the other Latino groups, with a rate that was lower than that for non-Latinos.[48]

Families headed by women without husbands present are much more likely to live in poverty. For example, while about 42 percent of Puerto Rican families lived in poverty in March of 1985, 74 percent of Puerto Rican families headed by women were below the poverty line. This trend is consistent for other Latino groups: while close to 24 percent of Central or South American families lived in poverty, this figure exceeds 47 percent when the families are headed by women. The Mexican rate rises from 24 percent to almost 44 percent and the total rate for Latinos rises from about 25 percent to 53 percent in female-headed households.[49] One point to consider in relation to these figures is that the welfare system may effect family formation by discouraging husbands from remaining in the home. Since unmarried women and women without husbands present are more likely to qualify for Aid to Families with Dependent Children and Medicaid, it is possible that husbands in poor families do not live at home in order to maintain the family's eligibility for public support.[50]

Many of the Latinos living in poverty are thus single women with children. They are part of a general change in the composition of the poor in the United States. As of 1980, 14.6 percent of U.S. households consisted of a woman with children. These households had grown to comprise fully one-half of the nation's poor. Of the 13 million new families that will be formed between 1980 and the year 2000, half are expected to be headed by women.[51] The growth in the population of poor Latinas with children presents an important reason to develop family life education programs that are relevant to their needs.

As discussed above, teenage mothers often have lower levels of education and training, leading to lower incomes. The implementation of culturally relevant family life education programs can provide a resource for Latinas to deal with some of the pressures of economic hardship on family life by encouraging them to make choices about childbearing in the context of other goals for education, job training and careers. In this case, family life programs provide one response to the effects of education and socioeconomic inequality that tend to perpetuate cycles of under-employment and substandard incomes.

Political Participation and Representation

The state of Latino participation in politics and public policy must be understood in the context of many factors discussed in previous sections, such as the history of discrimination in opportunities for employment, income, and education. An additional factor is the inconsistent manner in which undocumented workers are treated in the United States. They are welcomed as a source of inexpensive manpower without any positive rewards for their contribution to the society. Low levels of representation and participation in politics and policy-making are partly a result of these conditions and also help to perpetuate them. Though different researchers emphasize different reasons for the lack of Latino participation in politics, all of them recognize the importance of creating new opportunities for Latino youth to acquire skills, education and training to increase the Latino input into political and policy-making processes. In this case, family life education can play an important role in encouraging Latino youth and families to develop the range of skills that will allow them to participate more fully in political processes.

The development of family life education programs that are culturally relevant for Latinos is thus part of a larger need to increase Latino participation and influence in politics and public policy formation. Family life education addresses important basic issues such as communication and decision-making within the family, goals for edu-

cation, job training, careers, childbearing, and community participation. These skills and issues affect political participation in a number of ways. First, basic decision-making skills could be applied to the areas of citizenship and political participation. Second, goals for career and education might include training for government service, media work, management skills to run efficient institutions, and fundraising skills. In short, by dealing with choices in a varied range of areas, family life education programs could encourage adolescents to pursue careers that would improve the level of Latino participation and influence in politics and public policy.

The low level of Latino participation in politics is indicated primarily by their level of voter registration and voting activity, which has been consistently and markedly lower than that for whites or blacks. For example, in the 1984 presidential election, about 70 percent of whites, 66 percent of blacks, and only 40 percent of Latinos registered to vote, while 61 percent of whites, 56 percent of blacks, and 33 percent of Latinos reported actually voting.[52]

Different researchers have cited a number of reasons for this low level of Latino participation in the political process. Low voter registration and turn-out rates have been linked to the young median age of Latinos, gerrymandering of political jurisdictions that makes it nearly impossible to win local elections, discrimination, and fears on the part of many Latinos to become naturalized citizens. Poverty, discrimination, voter registration methods, and periodic purging of voter lists are other obstacles to political participation. All of these elements exist in a historical context of oppression that has discouraged many Latinos from developing a culture of voter participation.[53] Other factors that have been suggested include a shortage of strong institutions to consolidate the influence of Latinos as a group; a lack of organized ways to attract funds to promote Latino issues; lack of reliable quantitative research on Latino issues, which would increase understanding of the problems and strengths of the Latino community; the virtual invisibility of Latinos in the media; and drastic under-representation in public office.[54]

Low levels of Latino participation in politics affects the extent to which they are represented in elected offices. In turn, low participation is perpetuated by this lack of representation, since there is rarely an official or a program that articulates Latino interests, except for campaign rhetoric.

There is a history of Latino under-representation in elected offices, even in areas where Latinos comprise a significant part of the population. For example, there were no Latinos on the Los Angeles City Council as of 1982, although Latinos comprised almost 30 percent of the population.[55] After the 1982 elections, there were only 9 Latino voting members of Congress, as well as 2 non-voting members, 1 state governor, and 99 state legislators.[56] Considering that Latinos constitute over 6 percent of

our country's people, these figures reveal a striking lack of political representation.[57]

Similar conditions exist for Latinos in the process of public policy formation that takes place in federal bureaucracies. In 1982, Latinos held only 1.7 percent of the Senior Executive Service positions that have the most influence on management and policy issues. They held only 2.7 percent of social science analytic and program evaluation positions, that develop definitions of target populations for programs and formulas for allocation of funds.[58] Without Latino input into the interpretation and implementation of policies, concerns of the Latino community are not likely to be addressed in a culturally appropriate manner.

The lack of Latino participation and representation in politics and public policy formation underscores the importance of providing culturally relevant family life education programs for Latino youth. By fostering abilities to make choices about raising a family in the context of other life goals, family life education might contribute to the development of Latino youth with a broader range of skills and opportunities.

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Sources of Information on Hispanic Organizations and Networks

American G.I. Forum of the United States
1315 Bright Street
Corpus Christi, Texas 78405

Associacion Nacional
Pro-Personas Mayores
1730 West Olympic Boulevard, Suite 401
Los Angeles, California 90015

Aspira of America, Inc.
205 Lexington Avenue, 12th Floor
New York, New York 10016

Camara de Comercio Latina de USA
(Camacol)
1417 West Flagler St.
Miami, Florida 33135

Confederacion de Profesionales Cubanos
416 Southwest 8th Avenue, Room 301

Miami, Florida 33145

Congressional Latino Caucus
House Annex 11, Room 557
Washington, D.C. 20515

Cuban National Planning Council
300 Southwest 12th Avenue, 3rd Floor
Miami, Florida 33130

Forum of National Latino Organizations
1411 K Street, N.W., Suite 500
Washington, D.C. 20005

Intercultural Development Research Association
5835 Callaghan Road, Suite 350
San Antonio, Texas 78228

Latino Institute
55 East Jackson Boulevard, Suite 2150
Chicago, Illinois 60604

League of United Latin American Citizens (LULAC)
2590 Morgan Avenue
Corpus Christi, Texas 78405

Mexican American Legal Defense and Educational Fund
28 Geary Street, 6th Floor
San Francisco, California 94108

Mexican American Women's National Association (MANA)
1201 16th Street, N.W.
Washington, D.C. 20036

National Association of Cuban-American Women
3900 Connecticut Avenue, N.W.
Washington, D.C. 20045

National Chicano Research Network (La Red)
The University of Michigan
P.O. Box 2148
Ann Arbor, Michigan 48106

National Coalition of Latino Mental Health and Human Services Organizations (COSSMHO)
1015 15th Street, N.W., Suite 402
Washington, D.C. 20005

National Concilio of America
2323 Homestead Road, 2nd Floor
Santa Clara, California 95050

National Council of La Raza
1725 I Street, N.W., Suite 200
Washington,, D.C. 20006

National Latino Congress on Alcoholism
2400 O Street
Sacramento, California 95814

National Migrant Referral Project
55 North IH 35, Suite 207
Austin, Texas 78702

National Puerto Rican Forum, Inc.
450 Park Avenue South
New York, New York 10016

Puerto Rican Legal Defense and Educational Fund
95 Madison Avenue, Suite 1304
New York, New York 10016

Southwest Voter Registration and Education Project
212 East Houston Street, Suite 401
San Antonio, Texas 78212

Appendix C
Student Workbook Features

Lesson 1
¿Sabes Qué?

The United States is the 5th largest Latino country in the world.

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The top 5 Latino countries in the world in terms of population are: Mexico, Spain, Argentina, Colombia and the United States.

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There are 308 million Spanish-speaking people in the world.

▼▼▼▼▼

There are 21 Spanish-speaking countries in the world.

Lesson 2
¿Sabes Qué?

The name for coat of arms in Spanish is *escudo*. Many Spanish families have established coats of arms or family crests. You can find out more about family crests and coats of arms by visiting your library and asking your librarian.

Lesson 3
¿Sabes Qué?

In many Latino cultures it is customary to pierce newborn baby girls' ears. It is also customary for girls to wear gold or silver bracelets called "pulseras." Boys may wear "medallas," medallions of the family's favorite saint. The value of adorning very young children with beautiful jewelry is a tradition that is passed on in many Latino families.

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In Mexican children's bedrooms you will often see a picture of *"El Angel de la Guardia"* (the guardian angel) hanging on the wall. This custom is practiced so that young children will be protected while they sleep.

▼▼▼▼▼

A New Mexican family tradition that has been around for hundreds of years is to grow, dry and grind red chiles. Green chile is grown in the garden and ripened until it turns red. Then it is strung in long bunches called *ristras*. Often you see *ristras* hanging next to a doorway or in the kitchen.

Chile de ristra can be used in different ways: it can be ground dry into a powder or soaked in water and mashed into a chile paste.

Red chiles are an important ingredient in New Mexican cooking. A proud New Mexican will often say, "New Mexico chile is the best in the world!"

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What are some traditions and customs that you know from your family?

Lesson 4
¿Sabes Qué?

By the time of the Spanish conquest the Aztecs had already developed the study of astronomy and mathematics and had advanced technologies in architecture, farming and medicine.

Lesson 5
¿Sabes Qué?

Television is another cultural factor that influences the U.S. population. The average American family watches 7.5 hours of T.V. per day. The average 8-12 year old watches 4 hours of TV per day.

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How much TV do you watch?

Lesson 6
¿Sabes Qué?

Most Latinos in the U.S. speak Spanish and English. Being bilingual is considered an important value. Latinos are concentrated in the Southwestern United States, the Chicago area and Florida.

The top five Latino cities in the U.S. are:
New York, New York
Los Angeles, California
Chicago, Illinois
San Antonio, Texas
Houston, Texas

The top five states are:
California
Texas
New York
Florida
Illinois

Lesson 7
¿Sabes Qué?

Former Governor of the state of Arizona Raul Castro was one of the first Mexican-Americans to be elected governor in this country. The story goes that while he was

governor of his own state of Arizona, he was stopped by a U.S. immigration official and asked for his green card and proof of legal residency in the U.S. In addition to serving his country as governor of Arizona, he served as U.S. ambassador to El Salvador from 1964-1968, Bolivia from 1968-1970 and Argentina from 1977-1982.

Lesson 8
¿Sabes Qué?

Pura Belpre grew up in a family that loved telling stories, surrounded by the rich folklore of her native Puerto Rico. When she left the island for New York City at the age of twenty-two, she took the stories she loved with her and began to share them with the world.

As a student in library school, Pura wrote down a folktale passed on by her grandmother about a vain cockroach and her gallant suitor, a mouse. She established her reputation as an author with this well-loved story, *Perez and Martina.*

Pura became the first Latino librarian in New York City, and her fame as a storyteller, puppeteer and writer continued to grow. She received widespread recognition for her work, including the Mayor's Award in the Field of Education. Pura Belpre died in 1982, but the Puerto Rican folklore she loved lives on in the many stories she wrote.

Pura Belpre (1899-1982). Born Puerto Rico. Works include: *Dance of the Animals; Ote, a Puerto Rican Folktale; Juan Bobo and the Queen's Necklace; Santiago; The Tiger and the Rabbit and Other Tales.*

Lesson 9
¿Sabes Qué?

Everett Alvarez was born in 1937 in Salinas, California and was educated there and at the University of Santa Clara. He graduated in 1960 as an electrical engineer and joined the Navy where he became a naval aviator. His plane was shot down over North Vietnam in 1964, making him the first American prisoner of war in North Vietnam. He spent more than eight years as a prisoner of war. He returned as a war hero to a world that had undergone tremendous change, and continued with his naval career.

Lesson 10
¿Sabes Qué?

An example of a strong sense of community pride is the way residents of Ybor City, Florida feel about their city.

Ybor City is located within the city of Tampa, Florida on the Florida Gulf coast. In 1886, the Spanish cigar manufacturer Vicente Martinez Ybor moved his cigar operations to Tampa and founded Ybor City. Fifty years later the cigar industry in the town employed over 40,000 people.

Although most of the Latinos who live in Ybor City are Cuban, the city and its surrounding area is multiculturally populated by people from Spain, Puerto Rico, Mexico, Central and South America.

Ybor City is a proud community. It is considered the heart of Latino Tampa. There is a strong community effort to restore Ybor City and take care of it, just as you would polish and take care of a precious little jewel.

Three Celebrations

El Día de Los Tres Reyes Magos

In Puerto Rico as in many other Latin American countries, the Christmas season ends on January 6th with the great celebration of *El Día de los Tres Reyes Magos*—Three King's Day—commemorating the presentation of gifts by the Three Wise Men to the newborn Christ child.

Children prepare for the arrival of the *Tres Reyes Magos* by going to the countryside to gather hay or grass. On the night of January 5th, they place it in a box at their bedside, along with a dish of water. This is for the Wise Men's camels, who will surely need food and water after such a long journey! Other customs include placing shoes outside so the wise men will fill them with candy and other small favors.

On the morning of the 6th, Puerto Rican children are up early to find the surprises left for them in the night by the *Reyes Magos*. Then, the whole family helps prepare the

festive meal they will eat later that day: *lechon asado*, a whole pig roasted outdoors over an open fire; *arroz con gandures*, rice with special Puerto Rican beans; *pasteles*, plantain dough stuffed with ground meat and raisins, then fried; and *tembleque*, a delicious coconut custard.

After the meal, in Old San Juan, Puerto Rico, families may stroll down to the sea, where statues of the Three Kings stand during the holiday season.

Nuestra Señora de Guadalupe

The story of *Nuestra Señora de Guadalupe* began about 450 years ago in Mexico. The Indians were on the verge of destruction because they refused to become Catholics. They would rather die than give up their old gods and goddesses.

On a December morning in 1531, a young Indian boy named Juan Diego was crossing Tepeyac Hill. As he was passing the ruins of a shrine to the Aztec goddess Tonantzin, he heard lovely music and someone calling his name. Juan Diego looked up and he saw an Indian goddess, one he was not yet familiar with. The goddess was standing in front of the rays of the sun, being lifted by an angel on the crest of the moon. She was dressed in a mantle of turquoise with stars all over it. Her skin was dark and she was looking down at Juan Diego.

This dark-skinned goddess was *Nuestra Señora de Guadalupe* (Our Lady of Guadalupe, the Virgin Mary) and she appeared on the ruins of Tepeyac Hill to give Juan Diego a message. She asked him to tell the bishop that she wanted a church built where the old shrine had been, so she could be close to the Indian people and protect them.

The bishop did not believe what Juan Diego said about his vision. Juan Diego returned to the hill, where Our Lady of Guadalupe reappeared and told him to try again. This time the bishop told Juan Diego to bring back something from Our Lady to prove that she really existed.

When Juan Diego returned to the hill the third time, Our Lady told him to pick some roses, which were growing from the barren rocks where only cactus had grown before. Juan Diego picked the roses and wrapped them in his cloak. When he stood before the bishop and opened his cloak, a radiant image of the Virgin appeared on it, and the bishop fell on his knees and begged forgiveness for having disbelieved Juan Diego.

Mexican scholars tell us that the Indians knew the meaning of the images Our Lady of Guadalupe represented. They saw her as a continuation of the sun, and the sun god was one of the most powerful. She was considered greater than the god of the night

because she was standing on top of the Moon. Turquoise was the color reserved for the principal god of the Indian people and the stars and comets on her turquoise mantle signified that there would be new civilizations. The Indians believed that the eyes were the windows to the soul: Our Lady of Guadalupe's eyes were sad and she was looking down. Some people believe that the meaning of the story was, "Your civilization will end but I will give birth to a new people, a new civilization, and I will protect you and bring you peace and compassion."

A chapel was built on Tepeyac Hill, and thousands of Indians were converted to Catholicism because of the wondrous *Nuestra Señora de Guadalupe*. Juan Diego's cloak is enshrined in the great basilica at the foot of Tepeyac Hill, where thousands of pilgrims journey every year. *Nuestra Señora de Guadalupe*, Our Lady of Guadalupe, is the matriarch of Mexico and all of Latin America, where her day is celebrated on December 12th.

Día de los Muertos

For hundreds of years, people throughout the Christian world have remembered their dead loved ones on All Saints' Day and All Souls' Day, November 1st and 2nd. All over Latin America, these days are celebrated as *Día de los Muertos* (Day of the Dead) or *Día de los Difuntos*.The holiday is marked by unique traditions rooted in pre-Hispanic Indian beliefs about death as part of the ongoing cycle of life, and the need to provide departed souls with food, drink and companionship.

To celebrate Day of the Dead, families attend special church services, then visit the cemetery, bringing flowers, candles and favorite foods to the graves of their loved ones. The occasion is a warm family reunion between the living and the deceased. Many communities decorate the graves and cemeteries with flowers, lights and paper streamers. Flower, food and beverage vendors gather in the streets in front of the cemeteries to sell their goods to the families and friends of the departed.

For the people of Mexico, famous for knowing how to look at even the most serious matters in a light-hearted way, *Día de los Muertos* is a time to honor the dead, while looking at death itself in a playful way. Special sugar skulls decorated with tinsel eyes and frosted names are bought for living friends and for the dead. During the last days of October, bakeries all over Mexico announce the plentiful supply of *pan de muertos*. *Pan de muertos* are rounded loaves of bread in the shape of skulls or angels. The loaves are taken to the cemetery or placed in altars that are sometimes set up at home. The visit to the cemetery is seen as a time for the deceased to return to earth to be with their families, enjoying the delicacies prepared in their honor.

Appendix D
Spanish Word List

Abuelita: Grandmother. ***Abuelito:*** Grandfather.

Alamo: Cottonwood tree.

Barrio: Neighborhood. For many Latinos in the United States, *barrio* is more than just the Spanish word for neighborhood. The *barrio* is the center of their community—a place where they can often find support, helpful neighbors and good friends.

Cafecito: Diminutive of coffee.

Cascarón: Brightly colored paper cone stuffed with confetti and topped with an eggshell, used in Mexican festivities and celebrations.

Chicana, Chicano: A word that many Mexican-Americans use to identify themselves. Chicano is derived from the word Mexicano—the "x" in Nahuatl was pronounced as "ch." This ethnic label acknowledges the Indian roots of many Mexican-Americans.

Colonia: Another word for neighborhood (see *Barrio, Vecindario*).

Comal: A flat grill used to make tortillas.

Cuento: Folk tale or legend often passed on from generation to generation.

Cumbias: Music and type of dance originating in Columbia but popular all over Mexico and Latin America.

Día de los Muertos: Day of the Dead, a holiday celebrated on November 1 or 2.

Día de Nuestra Señora de Guadalupe: Day of Our Lady of Guadalupe, a holiday celebrated on December 12.

Día de los Tres Reyes Magos: Three Kings' Day or Day of the Epiphany, a holiday celebrated on January 6.

Dicho: A witty and concise saying, usually expressing a value or belief.

Fiesta: A party or holiday celebrated with games, processions and merrymaking.

Huaraches: Sandals.

Jamoncillos: Mexican candy made of sugar and milk, similar to butterscotch fudge.

Jefita: Little chief. Mexican slang expression meaning mother.

La Llorona: The crying woman. This is an old Latin American legend about a woman who cries at night for her children.

Latino: A term used to identify different groups of people from Mexico, Central and South America, and Spain.

Mariachis: A band of Mexican musicians, whose style originated in the Mexican state of Jalisco. Mariachi is a derivative of the French word for wedding—"marriage." The mariachis got their name from playing at weddings—"marriages."

Melcochas: Taffy-like candy often sold in wax paper wrapping.

Medalla: A medal, usually with a picture of a saint, Jesus or Mary.

Mestizo: A person of Indian and Spanish or European ancestry.

Metate: A stone for grinding corn.

Mi familia: My family.

Mijito: Slang diminutive from *mi hijito* meaning my little son, also *mijita* for daughter.

Nahuatl: Language of the Aztecs.

Paleta: Popsicle usually made of fresh fruit.

Paletero: Popsicle vendor.

Palomita: Little dove.

Pan de huevo: A type of bread made with eggs and decorated with sugar on top.

Papel en la pared: Paper on the wall.

Piñatas: Brightly colored paper and papier mache structures, of various forms and shapes, usually stuffed with candy, sometimes flour and confetti; in Mexico traditionally broken by children at birthday parties and celebrations.

Ponteduros: Popcorn balls.

Quinceañera: A celebration of a girl's 15th birthday. It represents the passage into young womanhood and traditionally signifies the time when a girl starts dating, attending dances, having boys visit the family home, etc. Some families have great formal celebrations and some have small gatherings with food, music and dancing. It is also called celebrating *los quince* (celebrating the 15th birthday).

Rancheras: In the context of the curriculum, this word refers to a type of Mexican music much like "country" music, usually associated with the northern part of Mexico.

Rumbas: Music and dance of Cuban origin, popular in Latin America and Spain.

Salsa: Popular Puerto Rican music and dance.

Santo: Saint.

Tamarindo: Tropical fruit with acid-like pulp that is sweetened and made into a syrup used for drinks, candy and *paletas*.

Texcatlipoca: An Aztec god; smoking mirror in Nahuatl.

Tiendita: Little store.

Veladora: Candle used for religious purposes.

Vecindario: Another word for neighborhood (see *Barrio, Colonia*).

Xochitl: Flower in Nahuatl.

Appendix E
Glossary of Special Terms

Assimilation: The blending of diverse cultural groups into one. This has also been called the melting pot process.

Bicultural: A person's ability to operate in two cultures.

Community: Interconnected people growing in recognition of their bonds and ability for mutual support.

Cultural code: Anything that communicates what cultural group you belong to.

Cultural pride: Identifying with a culture or cultural group, and being proud of belonging to it.

Culture: The sum total of the way we live. It includes our beliefs, values, customs and guides for behavior that we share with members of the group of people we identify with. Culture includes the way we express ourselves through language, our ways of thinking and styles of communication, both verbal and nonverbal.

Cultural artifacts: Objects or things that are made by a cultural group that represent the group.

Discrimination: To make a distinction. Being able to distinguish one thing from another.

Generalization: A statement or judgment that we make when we have only a limited amount of information about something. Although we make generalizations every

day, we must be careful not to arrive at false or wrong generalizations about people. Making generalizations about people based on their race, culture, size, religion or any other characteristic that makes them different can keep us from relating to and learning from them.

Immigrants: People who come into a new country in order to settle there.

Integration: When groups or persons strive to become accepted as part of our society while retaining their individual traits and integrity. Integration allows us to develop a culturally diverse society and enables us to acknowledge and respect the best of what different cultural groups have to offer.

Majority: The greater part or larger number.

Mainstream: A term used to refer to the main USA culture.

Minority: The lesser number.

Positive self-awareness: Feeling good about oneself.

Prejudice: An unfavorable opinion or feeling formed without knowledge, thought or reason.

Role models: People who can be looked up to.

Self-esteem: How much we like or love ourselves.

Stereotyping: Something that happens when we assign characteristics to people because they are members of a group instead of getting information from experiences with them as individuals. Stereotypes are learned generalizations about people that have become fixed in our minds.

Uniqueness: Being different from others.

Appendix F
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About the Author

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The *Cultural Pride Curriculum Unit* focuses on Latino history and customs to help Latino youth, grades 5-8, identify cultural pride as a source of self-esteem. Designed for educators of predominantly Latino student audiences in both school and non-school settings, this curriculum strongly affirms Latino culture and family.

Through a series of carefully developed lesson plans and student activity worksheets, *Cultural Pride* gives educators the essential tools to help students:

- ✓ Identify cultural similarities and differences;
- ✓ Describe how belonging to a cultural group contributes to one's sense of power and confidence;
- ✓ Describe how role models can enhance self-esteem;
- ✓ Define integration as it contrasts to assimilation;
- ✓ Explain the importance of accepting differences as a way to diminish prejudice and discrimination.

The *Cultural Pride Curriculum Unit* is the core unit of the "Latino Family Life Education Curriculum Series," developed to make family life education culturally relevant and appropriate for Latino youth and to begin to lay the groundwork for preventing high-risk behaviors. Spanish language with English translation is sprinkled throughout the series to affirm that Spanish language is an integral part of Latino cultures.

Cultural Pride Student Workbook is available to complement the materials and activities presented in the curriculum unit.

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